

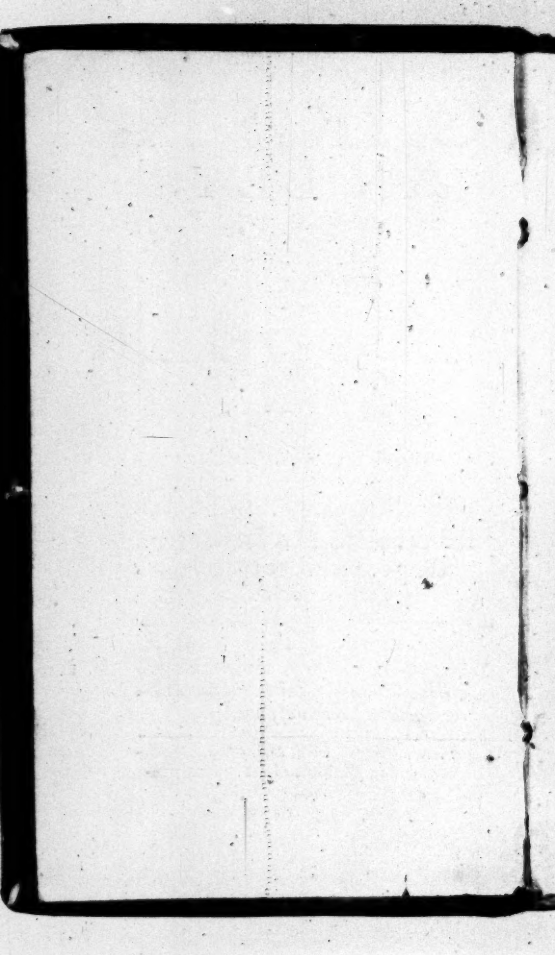
CHRISTI-
AN LET-
TERS,
OF
Mr. PAUL
BAYNE.

REPLENISHED
with diuers Consolations,
Exhortations, Directions, ten-
ding to promote the ho-
nour of godlinesse.

Heb. 3. 13.

*Exhort one another daily, while it is called
to day, least any of you be hardened thro-
row the deceitfulnesse of sinne.*

Imprinted at London, by T. D. for Nath. Newbe-
ry, and are to be sold at his Shop at S.
Peters in Cornhill, and in Pope-
head Alley. 1629.



TO
THE RIGHT
WORSHIPFULL
and Christian Ladies, the
Lady W E L D,
and the Lady
LENNARD.

Grace and Pence.



Ight Worship-
full and wor-
thy Ladies, if
there bee a-
ny one thing
wherin I make
singular account of my friends
loue, it is when by some good
meanes, they are setting mee
) (2 forward:

THE EPISTLE

forward in the wayes of saluation : and on the other side, I cannot so reioyce in any improvement of my best loue & seruice to them, as when mutually I may bee a helper forward of their faith. I write not this, as fauouring any ingratefull burying ciuill & humane kindnesse in obliuion, but as giuing the preheminance to the worke of loue, which especially is imploied in aduancing that good part, which as our Sauour intimateth to *Martha*, shall not be taken away from vs, Let it not therefore I pray you (my honoured good Ladies) seeme straunge, that in the desire of the best
good

DEDICATORIE.

good to your soules, I present
to your view, and inscribe by
particular dedication to your
Ladiships, the ensuing bundle
of Letters, part of the works
of a Reuerend Diuine, who
liuing, shined as a bright star
in the Church of God. For
I am perswaded, with Gods
bleffing, which is all in all,
that if you atentiuely reade
this Booke, you shall finde
many sweete motiues to hea-
uenly mindednesse, effectuell
considerations to qualifie the
bitternesse of sorrow, which
often befalleth vs in this vale
of teares; and lastly; no small
attractive, to draw vpp your
minde from these vanishing
delights.

THE EPISTLE

delights below, to these hopes
and ioyes of an inheritance
incorruptible, vndefiled, that
fadeth not away, reserued in
heaven for you. I will not en-
large my selfe to speake in
commendation of the Au-
thor of these *Christian Letters*,
who no maruell hee speaketh
to severall points so gracious-
ly, who felt heavenly strains in
his Meditations so plentiful-
ly. This present Booke will
(as his other writings have
done) speake for him, I doubt
not sufficiently. One part of
which hath beene transcribed
while the Author lived, and
the Copie was not to bee had
in Print, in my knowledge,
ful

DEDICATORIE.

full many a time; yea, hundreds of times, or nearer a thousand times, if some godly persons haue not misreckoned. Now why I choose your Ladyships, in whose name to commend this worke to the Church of God, though I might alleadge other reasons, yet for the present, let this suffice, that as you are Sisters in nature, so you are neuer Sisters in grace; and therefore well may be ioyned in one inscription, whom God hath linked in so holy vnion. I will not by longer Preface hold your Worships from the Booke it selfe, Reade it, my respected good Ladies,

THE EPISTLE DEDIC.
Ladies, and the LORD
giue you vnderstanding
in all thinges.

Febr. 22,

1620.

*Your Ladyships, ready
to all seruice in
the Lord,*

Ez. CH.

CHRISTIAN
LETTERS,
CONTAINING
Diuine Instructions, Ex-
hortations, and Con-
solations.



Ood Mistres *B*, wee
must not thinke it
strange, when need
is, to be made heauie
with many afflicti-
ons, for this hath euer beene the
portion of Gods Children, who
through many tribulations haue
entred into his Kingdome. Hee
that will not let the shew and liue-
lette picture of godlinesse goe
without assailing and ouertur-
ning, how much more hath he an
aking tooth at the grace which is
A vnfeigned?

Christian Letters.

vnfeigned? Wherefore bee not dismayed if changes and armies of trials should succcede each other: rather reioyce, that by occasion of these things, you may see your selfe to bee builded on that rocke which none can preuayle against though it be neuer so assailed. When the windes blow, and stormes fall, then we may see what buildings haue sure foundations, then those that are otherwise cannot be hidden. Our whole care when temptations follow vs, standeth in this, First we must iudge aright of them, and the end for which God doth send them. Secondly, we must seeke wisdom and strength, which may make vs vndergoe them to Gods glory, and our comforts. All euils which befall vs in soule body, and condition, they are medicinable sor-
rowes

Christian Letters.

rowes sent of God, that the soule
holpen by them, as by bitter poti-
ons, might by renewed repen-
tance more and more purge it
selfe of that true soule-sickenesse,
that sinne and corruption which
dwelleth in it. If we were as inno-
cent as *Iob*, yet must wee humble
our selues vnder the hand of God
when hee sendeth aduersities.
Wherefore let vs in al renewed oc-
casions of this kinde, let vs iudge
our selues, and grow more vile in
our own eyes, that thus humbled
vnder Gods mighty hand, wee
may further and further receiue his
grace for the exalting of vs; And
this is the end of God, why hee at
many times bringeth many and
diuers aduersities: the reason is,
this exercise of a broken spirite
may still bee renewed effectually
in vs; euen as Physitians to bring
A 2 away

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away sicke matter more fully and safely, are forced again and again to open the veine, taking away now some bloud, now other some as the party may beare: so doeth God, not at once, but many times bring away this corruption which dwelleth in vs: and as Physitians now giue one thing, now another, least nature vsed still to one should not bee mooued: so God doth sometimes in body, sometime in mind, sometime in our estate deale with vs, because hee doth see, that the longer we are vfed to this or that croile, the lesse it worketh with vs. But least wee should be swallowed vp of euils, we must ioyne with care of humbling our selues, that wisdom and strength which may make vs hopefull and ioyfull, euen in the midst of our afflictions. The things

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things that befall vs, we must not looke at them by outward appearance, but wisely consider how they are changed in Christ, who hath taken away the poison which would bee in the evils wee suffer, and made them seruiceable for our good. As children through want of wisdom are troubled at bug-beares : so we are much afraid of things which canot hurt vs. This wisdom which doeth make vs truly to discerne things as in Christ they are, doth make vs couragious in bearing of them. It is better with the body when it feedeth on bitter hearbes which breed good bloud, than when it feedeth on sweete meates, which ingender bitter vomits and mortall sicknesses. Againe, as all sweet without any tarte intermedled is nor so pleasing : so if in the tenor

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of our liues we should not sometime know diseasement, our comforts would when we enioy them be nothing so tastefull to vs. Besides, wisdom will tell vs that these things come and goe as the raine on our cloathes, which in a while dryeth vp, and all is as before : so when heauines is with vs in the euening, wee see ioy returning euen before the morning often. Did we not through false glasses see things otherwise then they are, they would not cast vs downe so much as they doe. Wee therefore wisely obseruing how many waies the grace of God our heauenly father doth change these things into our good, euen as the art of the Apothecary doth make a poisonfull Viper into a wholesome Triacle, we must choose rather affliction than vanity. Now
if

Christian Letters.

if we want strength, wee must being conscious of it, come to him, who maketh vs able to doe all things through his strengthening of them, who strengtheneth his in the inner man to long suffe-
rance with ioyfulnesse, who hath said, such as looke to me shall renew strength. Our strength is to claspe Christ and hold to him as the person in whome is all our strength. The Conies are a weake creature, but they digge in the rocke, worke themselves holdes vnder the earth where they may bee in safety: we are set to schoole to them to learne of them, that whereas we are weake, we priue to it, would by faith worke our selues into that rocke Christ Iesus, against whom the gates of hel cannot preuaile. When the Apostles had receiued his spirite of
A 4 strength,

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strength, they make a play of all their sufferings and labours; even as in bodily things wee see men that haue strength and courage, as these porters and such, they will make a sporte to beare such burthens as a weake creature woulde tremble to lift at. Want of this wisdom and strength, what voyces doe they draw from vs? Even such as these; Were it any thing faith one, but this, I could hope to receiue good from it; Were it any thing but this I could hope to beare it. Whereas did we put on this spectacle of wisdom, wee should see that there were nothing so fit as this to doe vs good, which God chuseth to vse before other. Did wee in conscience of our impotency seeke to Christ to make vs able, wee should not doubt but to finde strength enough

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nough wherby to beare that comfortably, which wee thinke most tollerable. Wherefore as I know you subiect to some exercises, so I wish you more and more communion with your Christ, on whom resteth the spirit of wisdom and strength, that you may beare them, yea be more than conqueror in them.

I doe desire to remember you with the first of those whome God by his providence hath endeared to me aboue others. Being not fit to continue long in writing, with my hearty commendations and thanks for al your loue, I commit you to God.

Yours in Christian affection

Paul Bayne.

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MY Christian Friend, being much indebted vnto you, for the kindnesse I haue receiued from you, I thought good to let you see that I doe not altogether forget, what I cannot so fully as I would, requite : wee cannot so discharge this debt of loue, but that we must still stand indebted one to another. Now bethinking how I may bellowe my selfe for your good, I doe not know any meane more fruitfull, then that of Christian exhortation, by which wee prouoke each the other to loue. Wherefore giue mee leaue to stirre you vp, but to labour for the present fruit of your affliction forepassed, and to prepare your selfe against future tryalls, if God should bee pleased to proue your patience yet further in time to come. We see the earth when ha-
uing

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uing endured the nipping stormes
of the Winter season, it commeth
to receiue into her bosome the
beames of the Sunne now more
approached, the earth I say before
fruitlesse, doth put foorth and be-
come fruitfull: thus wee though
in the Winter of our temptation
while the fauour of God seemeth
to haue forsaken vs, though in
this taking we finde it enough to
doe to keepe life at the roote, yet
when now God doth warme our
heartes with the sence of his loue
which is better then life it selfe,
then wee must labour to put forth
both bud and blossome, yea to be
filled with the fruits of righteous-
nesse, which are to the prayse of
God through Iesus Christ. When
the Deuill cannot longer hinder
our deliuerance out of any euill,
yet hee will labour to keepe vs
without

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without vnderstanding heartes,
that wee shall not bee able to ac-
knowledge God in that hee hath
wrought for vs: by which meane
the soule is kept from being bet-
tered by that it hath receiued. If
with our heartes wee vnderstande
not the louing kindnes and faith-
fulnesse which God hath shewed
toward vs, then our loue to him
will not be increased, for we loue
him because we finde him to haue
loued vs first; our faith will not
be strengthened, if wee haue not
observed how trusty the Lord is
to all that belecue in him: for this
growth we take in knowing God
by his word and works; this doth
make vs grow in beleeuing on
him: according to that, they who
know thee, will trust in thee.
Wherefore this being an enter-
prize of Sathan, when he cannot
defeate

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defeate vs of good things, then to keepe vs, if it be possible from the spirituall fruite of them, let vs bee wise to seeke vnto God who hath said, I am he that teacheth thee to profit, that he would be pleased to giue vs his spirit which may teach vs to know what hee hath done for vs. If this bee obtained, then the benefite will follow, both of our trials and deliuerance: Our sinne shalbee more purged out of vs, our graces shall bee more strengthened, yea they shall bee more actiue & stirring in vs, making vs more readie to and plentiful in euery good word and work then before times we haue beene. These are the chief ends for which God sendeth all our visitations: as the end of bitter potions is to purge forth sicke matter from the body; so all our griefes sent of
God

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God are medicinable bitterneſſe to cleaſe our ſoule. Now as the faculties are ſtrengthened in vs when wee are rid of ſuch ſicke humours as did offend them, ſo all the graces are the more confirmed by how much ſinne is more remo-ued. In the third place, a bodie, when ſickneſſe doth not weaken the faculties of it, is full of motion, ſound bodies loue to bee ſtirring, eſpecially if coldneſſe doe not benumme the members and make them vnfit for motion. Thus the ſoule, when God hath ſcattered the cares and luſtes which did oppreſſe it, and by his loue ſhed into it, diſſolued that frozen coldneſſe which is an enemy to heauenly action, then it doth in loue and zeale to his glory beſtirre it ſelfe diligently, both in the duties of of the generall calling of chriſti-
ans,

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ans, and the particular callings in which we are in respect of our outward condition. These being the fruites which should follow affliction, giue diligence to find them in you more and more : it is the seale of that election and calling by God, according to the purpose of life, when you seele that things worke thus together for your good : Euery base mettall may be put into the fire, but that which abideth in it and commeth forth more refined by it, that is precious and of much account. Euery man may be put into the furnace of affliction, but if we endure chastisements and come forth more and more purged by meanes of them, then it is a sure signe wee are vessells of siluer and vesselles of gold ordained of God to glory euerm^{ing}.

Now

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Nowe I come to that second
taske, I did vndertake of prouo-
king you to prepare against times
to come. Though great sicknes
breede sometime long health, yet
it is true on the other side that no
winde but may blow raine when
God is so pleased, no state so
calme which may not soone turn
tempestuous, should not the Lord
bee more gracious. The Deuill,
when now God hath made vs get
the vpper hand of some grieuous
temptation, doth lie in ambush,
and bende all his forces to drawe
vs into pride, at least into securitie
and presumption touching things
which may hereafter befall. Where-
fore seeke to God to make you
ready for every thing wherewith
he shall try you. In peace we pre-
pare for warre: wearing a weapon
doth not make a man the sooner
sete

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sett on, nay it preuenteth this daunger sometimes, and alwaies makes a man ready to defend himselfe when he is assailed. God doth set vs to learne of the Ant this point of wisdom, that small creature gathereth and houreth food in Sommer, which may be sufficient in winter season: and when we haue that providence in Sommer to make provision of Hay & fodder for our beasts against their need, how should we be worthy rebuke, if we should not now in peace store vp in our hearts those things which may bee vsfull and helpfull to vs in time of our trouble. Now this practice standeth in 3. things chiefly. First in getting a watchful sagacitie, by which our soules doe discerne aforehand what kind of euents and exercises they are subiect vnto this vale of teares.

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teares, Secondly, In learning by due considerations, to know how wanting we are in wisdom, how weake in regard of that strength which maketh vs able to stand when we are tryed. Thirdly, In flying to God by faith, holding him, as who hath beene, is, and must be, the rocke of our saluation: looking to Christ the author and finisher of our faith, who hath receiued this commandement from his father, that he should not only call vs and bring vs into the state of grace, but keepe vs in it and raise vs vp at the last day: who is a great Sauiour, keeping his (as *Paul* saith) from euery euill worke, to his heauenly kingdome. Now when by faith wee thus hang on God our Sauiour, then wee are, as it were, in a strong Tower, wher in the gates of hell shall not be able

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ble to hurt vs, much leſſe to pre-
uaile againſt vs. God doth ſet vs
to ſchoole to the Conies, that of
them we might learne this leſſon :
they are a weake timorous creatur
yet they haue this wiſdome to
worke themſelues holes in the
earth, burrowes to which they
may returne for ſhelter ; and
though they goe out ſometimes,
yet they ſtill returne euer and a-
non vnto their holds. Oh, ſo muſt
we, conſcious of our weaknes, by
faith worke our ſelues into the
rocke Chriſt Ieſus, and though
ſometyme wee are abroad, as it
were, in many other matters, yet
wee muſt ſtill returne and renew
our beleefe towards him. I may
not proſecute theſe things. The
Lord teach you by his ſpirite ſo to
acquaint your ſelfe with him that
you may with much more confi-
dence

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dence and boldnes resort to him in all your necessities. Moreover I haue sent you a *Soliloquie*, which I did long since pen that it might be an Introduction, leading by the hand a well disposed christian to take vpa forme of words betwene God and his soule for the increase of his deuotion. Thus with my hearts desire to God for you, I take my leaue.

The God of consolation and compassion be with you my good and louing Sister, and remaine with you for euer.

I Know not whether I shoulde write of gratulation vnto you, and thanksgiuing vnto God for your deliuerance, or else of some comfort against your troubles, if
you

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you yet remaine in them. Considering the Lords ordinary dealing, if you be not already deliuered, your deliuerance cannot bee farre off. But forasmuch as the wayes of God with his children are diuers, whose steps we can no more find out, than know the way in the airc where the birde hath flowne; I know not whether he will holde you in the Schoole of your grieuous temptations. Well I am assured that the issue shall be good, assured also that the length and grievousnesse of them, shall accordingly add vnto the weight and shining brightnesse of the Crowne which in Christ Iesus is prepared for you: assured finally that the cofort which those which are or shall be tempted will bee much the stronger and deeper as they shall vnderstand that you
which

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which haue been so long and so sharply exercised, were at the last so graciously deliuered. Be therefore of good comfort (my good Sister) although the Lord plunge you into the Sea, yet he will goe downe with you thither to keepe you, that you shall not be drowned : although you passe through the fire you shall not bee consumed, because hee is with you : although hee leade you from one sea to another, yet the Lord which commands both the seas and the fire (as all other creatures) will for his deare Sonnes sake worke that fire nor water shall not onely not hurt you, but profit you in fining you more and more from the dross of sinne, and washing you from the common filth of the remnants of sinne which are in you. What do I say that he wil
be

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be with you in fire and water? It is but a small thing in his eyes. If you were brought to the gates of hell, If hell gates had shut her mouth vpon you, yet there his hand will be with you, and from thence his arme will deliuer you. Yea if hell had swallowed you vp into her bowels, yet it must in despite of it render you vp againe: Her stomacke cannot long holde you, no more than the great monstrous Whale could brooke *Jonas*, vvhich if hee had light vpon the vvicked Maryners, hee vvoulde haue deuoured and digested twenty of them in lesse space. And this is indeed the promise of our Sauiour, *Matth. 16.* That hell gates shall not prevaile against you. They shall fight against you, but shall not prevaile. Whereof I vvrote vnto you, for that our friend

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friend Master C. wrote vnto me, that since my last letters you haue beene terribly shaken by a forcible Tempest vvhich the Enemie hath stirred vp against you, vvith hee had raised such a dust in your eyes, that you had in your iudgement lost all sight of the grace and goodnesse of God in Iesus Christ. But be not dismayed my Sister, for my part I am in good hope that euen as a little before day breake the darkenesse is greatest: so these grand Pieces which hee keepeth in store vntill the case be desperate, be with the clappes they giue, and mistes they send forth, messengers of your deliuerance, vvhich is before the dore. The truth is, that as to beleeue God to be your mercifull father, is a pretious thing before God, so to doubt of his goodnes towards

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towards vs, is a great sinne. When further we refuse the comforts and admonitions that be offered out of his word, the sinne is yet increased. If blasphemous words escape vs, yet sinne is made one staire higher. If your sinnes for the height of them, reach the very heauens, & for their breadth spread themselves from South to North, and their length from East to West: yet the mercies of the Lord our God in Iesus Christ ouer-reach them euery way. For vpon vs all that are thus overtaken by Sathan, it is also verified, which the Apostle saith; that where sinne doth abound, there grace doth more then abound. These large promises hath the Lord made vs to our euerlasting comfort which he hath set out by the measure of the obedience and sufferings of
B his

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his deare sonne Iesus Christ, the height, and breadth, and length wherof (as you know) is infinite, ~~not onely~~ because he was in such a guish of mind for vs that through griefe hee sweat (which was neuer heard of) droppes of bloud which came from him, and cryed my God my God, why hast thou forsaken me: but also for that his obedience, is the obedience of the eternall God. And for that his sufferings are not onely the sufferings of a mortall man, but of the immortall God, which as the Apostle saith, with shedding of his owne blood redeemed vs: not that the Godhead could suffer the shedding of blood, but because of the vnspeakable vnity of the two Natures bound together in one person, that which was done to Christ the man, is to our singular comfort

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comforte,saide to be done of the eternall God.

Now for the keeping of our part which we haue in his obedience and sufferings of our Sauour Christ, you must turne your eyes from your selfe and from your owne workes vnto the Election and calling of God. For as the Lord saueth vs,not because of our good workes be they neuer so many: so hee will not condemne vs his Children because of our euil workes be they neuer so great. Hereunto the Lord calleth vs by the prophet *Esay* chap. 45. where dealing with the rebellious Israelites,he sayth for Israel his chosen sake, and because they were called by his name, hee would confirme them, and doe them good because saith he, I loued thee and because thou wert precious in

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mine eyes, and because I esteemed thee, I will doe this and this for thee: as if he would say, although thou louedst not me, nor esteemedst not me. As for the Lords calling towards you (whereby as by a ladder you may climbe safely vn-to the counsell of God to know your Election, and what his secret decree of you was before the world was made, I referre you to that which I wrote to you before; the markes are many and certaine in you, you neede not, I wisse, to haue had so many and long temptations: to haue throwne you headlōg into euerlasting despair if you had not belōged to the Lord. For as the Children of God are conquerors ouer many temptations, so one only temptation (and that a short one) is able to sinke the stoutest among the Reprobates

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bates into the bottomlesse pit of hell. Neither must you thinke that the grace of God worketh alwaies alike in his Children. When you walke in the fields at winter, you see not onely no good fruite, but not so much as a leafe on the Trees, in some also the very trunk or stocke appeareth to be dead, yet is the sappe hidden in the roote, which in due time will shew that the tree was neuer dead. Howbeit I neede not leade you into the fieldes, you haue an example at home within your doores : For, when your fire is raked vp, there appeareth oftentimes a sorte of colde and dead ashes, when there are vnderneath certaine sparkes, of vvhich you may after vvarde, make a fire. And such is the estate of the Children of God, vvhether through the sinnes they doe

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commit, and wherein oftentimes they sleepe a great while. they appeare vnto men as forsaken of God, and remedileffe. How much more ought you to bee of good comfort, in whom the Lord hath set such notes of your eternal saluation in Iesus Christ, that all the smoke which the enemy hath cast out, cannot take away the sight of them from vs, or once so much as bring vs in doubt of it. I grant you your selfe thinke otherwise; but as in sicke persons wee see it commeth to passe, that they thinke there is no hope of life, when the Physitian and standers by see certaine and vndoubted tokens of health: So it is oftentimes in these spirituall sicknelles. You see *Dauid* through the afflictions which the Lord sent vpon him, vvrestled oftentimes vvith desperation,

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ration, vvas oft brought into doubt of his saluation, and you may reade in the 42. 43. 77. and 88. *Psalmes*. Where you shall perceiue, that hee conceived of God as of one in extreame anger and rage vvith him, as of one that had forgotten him, and had taken his mercy from him. There are also (I grant) voyces of hope mingled vvith them, beccause in one and the selfe same *Psalme*, he changeth the whole course of his Meditations, how he floted, now vp, now dovvn, now sunke, as it vv ere, in the neathermost hell, now appearing and shevving his his head above the waters againe. The Son of God himself through extreame anguish, was (as I said) brought to aske of God why hee had forsaken him. If the force of Temptations could bring him

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which had no sinne of his owne,
and was the only beloued of
God, and which had receiued the
spirit of fortitude aboue measure,
to such a hard exigent and terri-
ble conflict, we ought not to mer-
uaile if the Children of God,
which haue sinne dwelling in
their mortall bodies, which are
not beloued for themselves, but
for his sake alone, and which haue
receiued but a few droppes of the
spirit (whereof he had the whole
Sea) bee sometimes plunged ouer
head and eares. And wherefore
did our Sauour overcome that
fearefull conflict of temptation,
but that it should be our medicine
when wee are overcome of it?
Wherefore in this most great con-
flict did he not onely retaine faith
in his heart, but in calling him his
Lorde, professed it before men
with

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with his mouth, but that it should be our remedie, when we not onely feele no faith inwardly in our heart, but deny also outwardly before men with our mouth, that we haue any hope in him? Therefore our Saviour Christ in *St. Iohn* placeth not our comfort in that we our selues haue overcome, but biddeth his Disciples be of good cheare because hee had overcome the world (that is to say) all contrary power to the will of God. Therefore also *St. Iohn* in his first Epistle saith, that our faith is that wherby we overcome the world, not onely because through faith we vanquish the temptations, but especially because wee by it as by a hand, apprehend the righteousnesse and victory of Christ as a satisfaction of that wherin we haue played the cowards. As for intem-

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perate speeches (if any were) it is
so to be considered, that they were
not spoken (as they say) in colde
bloud, and of a malicious purpose
but in a passion, and of a troubled
and a broiled minde, which the e-
nemie when hee hath you vpon
the wracke, wringeth out of you.
And not onely such speeches, but
euen some kind of blasphemie a-
gainst the Sonne of God, the Son
of God himselfe forgiueth. Else, I
pray you, what should become of
the holy man *Iob*, vv which opened
his mouth so wide of G O D, all
vv which curses sent out against the
creatures of God. returned vpon
the Creator himselfe ? And al-
though in the beginning he open-
ed his mouth against the Lord as
it vv ere a slope and indirectly of
iniustice, as may appeare both by
his discourses, and by the Lordes

owne

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ovvne ansvvere which he maketh
in the end. Of the vvvhich man,
notvvithstanding all this, note (I
beseech you) vvhat *St. Iames* saith
Chap. 5. You haue heard (saith he)
of the Patient man Iob : Heere you
see that he calleth him so, notvvith-
standing all his frowvvardnesse a-
gainst his friendes (vvvhich vvvere
good men, and came of good will
although they were not in euery
point so well aduised) notvvith-
standing al his impatience against
God inwardly, notvvithstanding
al his accusations and curses open-
ly, vvvhich proceed of impatience.
If you aske how these can stand
together; they stand well, foras-
much as the Lord forgiuing and
and couering his impatience in
Iesus Christ reckoneth vvith him
as if he had spunne (so to speake)
an euen threed of his patience, all
the

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the tyme of his Temptation, wher
as notwithstanding hee made so
many knottes, & brake his threed
so often. Even so (good sister)
will he deale with you, for pardoning
all your Inconsiderat speeches
he will make his account
with you for Iesus Christs sake as
if you had prayed to him, and
praised his name; at the dayes of
your temptation. If some one
which had borne you good will,
and spoken much good of you,
deceiued by euill company should
happen afterward to reuile you,
I would aske you this question,
whether if such a one were sorrowfull
for his fault you would
forgiue him or no? when you
examine your own conscience herein,
I dare answere for you, you
would not refuse him, nor turne
your face from him. Shal you which
haue

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haue in comparison but a sparke
of loue shew this mercy ; and not
the Lord. who is nothing else but
a fire of charitie towards them
that cry him mercy, and as the A-
postle Saint Iohn saith, Charitie
it selfe? Shall your sparke con-
firme the forsite against you, and
shall not the bonafire of the loue
of God in Iesus Christ dry and
licke vp yours? Shall the cooling
and refreshing waters of mercy &
compassion bee found in a little
Channell, and the fountaine and
headspring from whence it com-
meth be dry? Considering that in
this respect the Lords cogitations
are as farre different from ours, as
Heauen from the earth. And the
truth is, that the Lord hath there-
fore taught vs to pray, *Forgiue vs
our trespasses, as we forgiue them that
trespasse against vs,* to this end, that
when

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when we feele our bowells of compassiō opened to those which offend against vs, we might take that as a sure pledge, & vndoubted token of the forgiveness of all our sinnes, how great soeuer they be. Therefore to make an end wher I began, be of good cōfort deare Sister, you are the Lords, you haue cost the Sonne of God to deare a price to be acast-away.

Louing cōsen, it is my desire while our liues are ioynly continued in this flesh, to testifie my Christian loue to you in such dueties as tend to build you vp in your holy faith : it is a common debt, but yet such as we owe one another so much more abundantly, by how much we are linked more nearely. I haue thought sometime that I would not bee so backward

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backward to this busines, but then it hath come vnto my mind that you are well able to draw on others. Again because I know not the things which in your conflicting course most oppose you, whither wants of graces, or presence of euill lawes within vs; because I knew not these particulars, I said with my selfe I shall but shoot without a marke, and fitt a shoe to a foote I know not; to what purpose shall I write? Indeed we cannot prescribe so pertinently, who know not the estate exactly, and we preuent our selues in these fruites of loue who make no relation, and personall report, neither in letter, nor by word of mouth, which might helpe those that minister to vs, but halfe a cake is better then no bread, and a generall, safe, and profitable practice must

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must not be neglected, because we see a more fruitfull course which we cannot attaine. To come then once againe vnto you in general, till I shall know some specialties to which I might speake more for your aduantage. There is good hope, that body will doe well which hath the stomacke right affected, hunger is a signe of health; so that soule which hungereth and thirsteth after righteousnes, there is no feare but it shalbe well liking and prosper. I will therefore indeauour to giue a spurre to your spirituall appetite, that you may come by meane of it to bee filled with the fullnes of God, with the replenishment of his grace. Now as in the body when the stomake feeleth the emptines, & sucking of other parts, whose nourishment is wasted, then it further craueth; so
when

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when the soule doth feelee how emptie it selfe is of grace, then the appetite of it is edged. Wherefore thinke with me how wanting you are in those points following, that so you may bee sharper sett vpon those graces whereof you feelee your selfe so emptie. First consider how farre you are shorte of glorifying God as you ought, wee should sanctifie him in our hearts, words, and workes, vpon all occasions, and it should grieue vs to see him dishonoured. We should doe all things in him and for him. In him, that is hauing his warrant, which we haue when by faith we know that it is well pleasing to him, we should doe this or that; yea hauing assurance of his gracious presence with vs, to inable vs to al such works in which we know it is his will that we should walke.

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walke. We should I say doe all things for him, by making his honour the marke wee shoote at in euery thing. Now how litle doe our hearts thinke vpon him, admire him, ioy that we know him, ascribe vnto him wisdome, truth, mercie, power in his daily works hee worketh for vs, while we are passing through the barren wilderness of this present world, vnto the rest which he hath prepared? It should not be thus, Cosen, if we see any man that doeth any thing more wisely, that doth shew a faithfull parte or or a mercifull office, we thinke highly of it, and giue it within our selues the due consideration. How much more ought wee to thinke honourable of God in the daily workes hee sheweth? what a power is that which keepeth vs to saluatiō, who
hane

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haue so little strength & lesse wise
dome wherby we might stand in
feare of our spirituall enemies
and daungers? what a power that
doth make the world & the ten-
tations of it dead things vnto vs,
which are so mighty that the most
are taken prisoners by them, &
we should lye as captiue thralls be-
fore this or that creature, if God
should not subdue them, & hold
them vnder vs? what power is
that which killeth sinful lust in vs
a thing of it selfe so stirring and
mighty & insatiable in the course
of it? finally that vpholdeth the
life of grace in vs? to see a fire bur-
ning on the sea & to keepe in fire
on the waters were a power full
fact: but to keep the life of grace
in a soule which is dead in sins &
trespasses, is far greater. What wisdom
doth hee daily shew in making all the
things

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things which befall vs serue for
some good end: in tempering
our estates, so that we are neither
out of measure oppressed with
grievances, nor yet inamoured o-
uermuch with the lushie sweetnes
of this present world; That doth
by little and little lead vs forward
to perfection, yea and to suffer-
ings, according as he seeth we are
prepared, by his grace, and made
capable of them? For his truth
and constancy hee doth testifie it
abundantly; for we are euery day
to seeke to him, yet he faileth not,
though wee lye vpon him a sure
friend. Againe, how many aduan-
tages doe we giue him against vs,
how doe we by our so little profi-
ting and mending what we know
amisse prouoke him? but he stick-
eth still fast to vs, and all his waies
are full of mercy, hee seeth how
weake

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weake we are, and doth so shield vs with his fauour, that out of pittie he will not let the winde blow vpon vs. When wee catch our daily fals, hee sends for vs by his spirit, and maketh all whole againe. When strength beginneth to faile, he of pittie putteth vnder, and reneweth our Strength. When wee are heavy, and poure out our hearts to him, telling him how it is with vs, hee doeth make vs feele his peace and consolation. When hee seeth that euill things would grow vpon vs, hee doeth send something or other which may breake the nest of such matter, and preuent the mischiefe. We finally which haue soules that are all sores, see his mercy euen in this, that he vouchsafeth to handle our leproous spirits, and by renewing our repentant sense of misery

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misery and our faith towards his saluation in Christ, doeth lay (as it were) every day a newe plaister vpon them. Nowv then not to obserue and prosecute vvith due honour such povver, vvisedome, trueth, mercy is a defect to be lamented. Wee take it for a token of an ill mind when one vvill not giue to men of parts that vvwhich is their due : What minds haue wee, who giue God no more in our heartes, vvho is so to bee aduanced in these and such like respects as I haue named? And this not acknowvledged of him in the dayly experiences vvwhich wee haue of him, these vvaies doeth make vs as much to seeke when trouble commeth, as if we had neuer beene acquainted vvith him. Whereas did vve acquaint our heartes with him in these

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these his vvaies, vvee should finde it as ealie to rest on him, in any triall and necessity as men do one with another. They presume such an one vvill not bee vvanting to them, vvwhose trusty kindenesse they haue had full prooffe of, as vvwhich neuer failed them. In the second place, as our hearts should vvith befeeming affection inwardly honour, so our tongues should tell of him, making known such things as wee know of him; to smother these things is his dishonor. Those that belong to great personages they delight to tell of the valour, policy, bounty of their Lords: yea we will doe one another this credit, to tell what more markeable parts wee espie each in other: Why shoulde our God set foorth, and not haue a word lent him this way? Finally whatsoeuer

we

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wee doe, we are to see his leaue
and presence with vs, and to en-
tend his glory in it. Wee are not
our owne men but the Lords ser-
uants, bought with a price. Now
we iustly deeme it irreuerence in
those that liue vnder gouernment,
if they presume to doe any thing,
much more if they runne a course
vpon their owne heads, not care-
ing to take vs with them & know
our pleasure. Again, men do looke
that such as they keepe, should
doe them honestie, and bee for
their credit : and we see the retai-
ners of Noble-men so addicted
this way, that they runne them-
selues into bookes and out of faire
patrimonies, and all to maintaine
a gallancy, which they (though
falsly) thinke much making for
their Lords glory. Now if wee
lay these together, wee shall
finde

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find that we in these wayes haue
haue much beene wanting to our
duetie. How little doe we see and
possesse our harts with the reuerēt
and affectionate obseruing of
that we dayly receiue from God,
and so of that we finde to bee in
him towards vs? Our hearts lye
a sleepe this way. Little doe vvee
ioy to be telling others, and set-
ting foorth our Lordes honour
vnto them, that God might bee
glorified, and they thus prouoked
to seeke the same seruice with vs:
and who doeth feele this dutifull
dependance toward God, which
makes him looke vp to the Lord,
that hee would witnesse to his
soule by his owne holy Spirite,
that his waies he takes in hand are
pleasing to him, that he wil be our
sufficiency in them? Alas, vvee
begin our courses according to
C custome

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custome, and thinke no more of this than as if we were not tied to such homage. Wee are as if wee had purchased the Lordship of our selues, and had in our owne handes the power of our wayes. Now then, if you discern how you haue failed in this great Commaundement of seeking to glorifie your God, and if your trying your strengths in labouring the spirituall Obedience which these poynts decipher vnto vs, finde your vn-sufficiency this way, then you shall finde the emptinesse of Righteousnesse, which shall helpe you somewhat the more to clasp Christ your Righteousnesse, that in him you may see your forgiveness, and CHRIST your Sanctifier that hee would doe that he hath promised you, euen
put

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put his Spirit in you, and make you keepe these Commaundements more and more in these braunches aboue named ; and if the Lord shall giue any spurre to your Deuotion, any increase to your Repentance and Faith by this meanes, I shall haue cause to reioyce with you. I thought to haue gone ouer thus some other heads, to haue helped you, to see your want of faith, and reioying in God, and so to haue touched those feares of future events, and possessing your peace, and that vncomfortablenesse which doeth hang in passing our time about vs. But reade this other letter I send you again and again, and for the last, know that the Lord doth but hide from vs, and let vs feeble wearinesse in going on, that so hee might make

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vs more depend vpon him, and
seeke to him to shine vpon our
waies, and to carry vs on in them
when we feele our inability in our
selues. But the Lord I hope will
inable me at some other time to
performe some duty to you this
way. I let this beginning come
to you which lay so long writ-
ten by me. You must not thinke
much I write no oftner, for since
my comming home I haue been
of necessity to write very many
wayes. I thanke you for all your
loue, and wishing you the sweete
loue of our GOD shedd
into your heart, I take
my leaue this 6.
of *December.*

Louing

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LOving Friend, whereas in
your Letters you complaine
oftedious wearisomnelle, which
in passing the day doth ere while
close with vs, of which we spake a
litle together. The truth is, though
God doth sometime only to humi-
ble vs, let such a wearisome vani-
ty follow vs, that hence we might
consider what our sinne against
God hath done, howe to witte, it
hath thrust vs out of Paradice, to a
laborious and irkesome conditi-
on of life; that thus vvee might
be quickened to begge in Christ
that blessing which doeth miti-
gate those euils: Though againe
it sometime doth only pursue vs
because of performing our due-
ties of deuotion with too much
ouerture, for this maketh God
loue vs, so that wee finde small
ease till vvee returne againe,

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and shake our selves vp better,
yet the common roote of this
griefe aboue named, is the want
of conscionable dependance vp-
on God for his blessing, and
strength to carrie vs on all the
day long. Doe you feelee when
you rise, such a sense of your
ovvne vveakenesse, as maketh
your heart to looke to G O D,
that hee vvould be your strength
and your comforte throughout
the whole day? Alas, vve goe
on as if there did neede no
such matter. The Diuell tolde
our first Parents they shoulde
bee like Gods, and though it
is false, in regarde of any blef-
sed conformitie, yet it is too
true in regarde of sinfull pre-
sumption, vvith vvich vvee
are secretly poysoned For vvee
doe naturally liue, and holde

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on our courses, as if wee were Gods within our selues, not needing to looke higher for comfort or strength, in which wee might proceede. Now this maketh our God, when vvee feelee powerfully so little neede of him, to let weariness and vncomfortableness ouertake vs, vvhich might make vs come to newe reckonings within our selues, and more affectionately to seeke vnto him, that hee vould bee with vs, and carry vs on and refresh vs. Now if you discerne that there is in you such a secret Selfe-sufficiency, and that your spirite awaketh not with such pouerty in it, which maketh you look vp to God with conscience of your infirmity and confesse that if he be not your strength & comfort you cannot passe one houre ouer without wearisom

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heauinelle: if you finde that this is lurking, then you must turne you to God, and wrestle against it, saying, I neede not muse much at this I finde, how should I but know, fainting and discomferte in going on, vvhoo am so affected as if I would goe alone, and had not neede of thy helpe O LORD, at all times and in euery thing with mee. How shouldest not thou that singlest out all pride as the sinne thou wilt resist, not much be incensed at this hidden Selfe-sufficencie, vvhich doth pull thee out of thy Throne, making thee no God to vs, while we feele no need of thee, but are ready to goe on as able enough within our selues to walke on in our wayes. Wee further confesse, that though we see the indignitie of this behauiour, that

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that yet the frame of our heartes
is so out of order, that of our
selues vvee haue no powver to
amende it, for as by nature wee
are fallen from Faith on thee,
so wee are filled vvith Selfe
confidence, which makes vs
(though vvee knowe it not)
rest in our owne Strength. Now
then, vvhat shall wee doe, but
looke to thee that thou wouldest
make vs so poore in Spirite,
that wee may with such feeling
and lowlinesse depende vppon
thee, for all our Strength and
Comfort, that thou (who shew-
est grace to the humble ones)
mayest delight to minnister them
both abundantly vnto vs; that
wee may walke vpright, strong,
and chearefull in thy Strength.
O LORD wee aske it the bol-
der, for thou hast promised that

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thou wilt circuncise our Selfe-
confident hearts, so that we shal
haue no trust in the flesh, but haue
all our reioycing in thee. O
Lord tell vs, wee beseech thee,
make our heartes heare it, that
thou who art not weary nor maist
not faint, wilt be our strong arme
euery morning, say to vs, that
thou art our God, who will lead
vs to death. What ioy can wee
haue to set a foote forward any
way, if thou doest not let vs see
that thou art with vs? Our hearts
thinke what thy seruant spoke, if
vvee may not haue thee in thy
Worde, testifying thy presence
with vs (for thy Worde is our
cloudie Pillar) it were better for
vs neuerto moue further, than to
goe on not hauing thee with vs.
Following God with these things
you shall find it not in vaine. Fi-
nally



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nally, this exercise of bewailing our want in some one thing, doth make vs see what neede vve haue that Christ should bee made of God our righteousnesse, and doeth make vs come feelingly to see the forgiuenesse of all our sin, through him our great God and Sauiour, who hath washed vs with his blood. I will leaue off, though abruptly: my letter groweth in my hand, and if I shoulde goe on, it would bee more than your hand-full.

The Lord Iesus who is the author and finisher of all his graces in vs, perfect you and all his chosen more and more, that in this life wee may see the ioyes of holinesse.

Christian

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CHristian Friends, Forasmuch as it is our duty vvhoe haue beene vnder Godshand, to teach those that are vnder the the same, and seeing vvee that haue tasted grace, are effectually to sing the mercies of God towards others, in this regard my Letters shall open these two things vnto you so farre as I am able, if you are alieue to receiue it. I know not whether I shall write you another, if not, it shal returne into my bosome that is written vnto you. The ende of these afflictions so bitter and grievous is to bore the eares of those that are the Lords. that they may heare this commandement of returning from al iniquity, and therefore we are bound in chaines of affliction, that the eies of our minds may be opened to see our works,
and

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and sinnes, the which are mighty. Now it is not the evils themselves, but the presence of God, by his spirite working in them, which doeth these thinges. For the mightie G O D (in the fift *verse* of that *Chapter*) is made the principall worker of these thinges, by the meanes of grievous calamities. Now this is a great mercy of God, for if we were not thus brought to repentance, we would neither see good dayes heere, nor scape the condemnation of the Worlde. *1. Corinth. 11.* Consider therefore what evils of our liues the Lord would haue vs rip vp and bewaile before him, and it is in generall our disloyall estranging our harts from him, that our hearts and delightes haue beene more on the sinnefull pleasures, and profites of this Worlde, then

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then on the Lord, and on our most blessed coucnants of dying to sinne, and living with Christ risen, in newnes of life. I know good friend, though you will not bolster your selfe altogether, yet you will hardly bee perswaded that your life hath beene no better then a spirituall Fornication from the Lord: for comparing your selfe with men, you may say that you are not the worst, that howsoeuer you haue failed, yet you haue had some care of good ducties, and some loue and acknowledgement of Gods children before others. Consider then that God may haue glory in our abasment, what were the dayes of your prime and man-hood but spirituall fornication from the Lord? doubtles I would not rouise my old shame
but

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but to helpe you in the practice of repentance, which without these particular considerations is not easily taken vp. And since that nature it selfe hath declined somewhat from this course; alas, haue you not set your heart on the things of the world, hath not your loue beene toward them, and your delight in them, and heavenly matter which shold bee sought with all diligence, yea in the first place, haue wee not looked on these as refues-wares out of request. This abuse of our peace, G O D whipperh. For whereas our peace should haue turned hither, to haue beene an occasion to edifie vs more freely in faith, loue, patience, and to haue walked outwardly in the feare of the Lord, declining euill and doing good,
should

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shoulde haue beene a meane of
stilling vs with the comferte of
the Spirit, wee haue neglected to
builde vp our selues in those gra-
ces, as if there neuer shoulde
haue come a time to vse them:
we haue had no feare in our harts
of wicked companions, yea, of
committing vvith them many
wicked actions, vvee gaue our
selues to taste no ioy but carnall:
for this, God maketh vs eate our
bread with our liues in our hand,
that seeing we would not in the
fruition of these liberties, yet wee
might with *Ierusalem* in the daies
of our affliction: Remember
the pleasant things which vve
formerly possessed (*Lamentations*
the seenteenth). And vvhath
is it in a worde, that bringeth
foorth all the curses of the Law?
It is this, because that in our
abundance

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abundance and Plenty, we serue
not God with good and with
carefull heartes. *Dent.* 28. 47. I
do not remember these things to
griue you, for I haue done no o-
therwise with my selfe, before
these occasions came on me.
What then if one haue strayed
thus, is there no mercy? yea true-
ly, there is mercy with the Lord
in Israell (in his Church) euen for
these courses | though we haue ta-
ken strange wiues, let vs renew
our couenant of turning from all
euill, and following righteousness
and holynes, and the Lord will
be gracious. Read *Ezra* 10. and
the 55. of *Esay*, the 6. 7. and 8.
though our sinnes should appeare
so great that we did thinke them
vpardonable, yet when wee re-
turne, Gods thoughts are not our
thoughts. If a mans wife should
goe

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goe a whoring with another, though shee should come backe hee would not receiue her, but though wee haue strayed yet the LORD biddeth vs to returne, as ready to accept vs, *Ieremie. 2.*

1. How sweete a balme is this, if our spirit be broken? now to draw to a conclusion, the soule is often in such plight that it would turne, but knoweth not where to find ability thereunto, if this bee your condition that you come to grone vnder the hardnes of your heart, which will not let you bee sorrowfull as you desire, remember to your comfort that this is the voyce of Gods children, yea his children repenting, turne vs O Lord and wee shall be turned.

Ier. 31. 18. Remember further, that CHRIST IESVS your Sauiour is raised vp of GOD to
bee

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bee our Prince, to giue to vs remission of sinnes and vnfaigned repentance: he sitteth at the right hand of G O D, by his spirite to touch your spirit with vnfaigned repentance. Now if that the Lord doe gather you notwithstanding, forget not the consolation which saith that for the abuse of the sacrament many did sleepe, that is they were smitten with temporary death, yet in all this they were but chastened of G O D, that they might not bee condemned with the world. Yet I hope other things because smal is the number that feare him. Thus hauing signified my mind at large, I desire the L O R D S blessing, and your diligent pondering of these things, for in them standeth your everlasting peace. And thus commending me in true loue to you
and

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and your wife, I doe betake you
to the fatherly protection of my
G O D, Farewell, this 11. of
September.

Your louing friend
P. Bayne.

G O O D *Mistris P.* when I
thinke how I might shew
you some dutie of loue, I find no
fitter way then by writing vnto
you and instructing you conscer-
ning your duety to God vnder
this his holy hand, and his graci-
ous purpose to you ward in this
his visitation. A letter will dwell
by you and talke with you, so of-
ten as you reade it atentiuely, yea
it will be ready whensoever you
are the fittest for such businesse,
with conueniency my comming
to visite you can not alwayes
attaine

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attaine. To speake to the first point; When Gods hand is vpon vs, we are subiect to two extreames, the one is not truely to lay to heart the hand vpon vs: the other is to droope and bee too much dismayed vnder it.

Now wee must walke betweene these, truely humbling our selues vnder it; yet as who haue hope in the faithfull mercies of our G O D, and therefore faint not. Now the diuell who labour-eth still to turne vs out of the way will secretly worke with your heart, to ward off the smart of this blow by impertinent meanes so that it shall not come kindly to pricke you vnto repentance. To this end hee will suggest, that you shall weare this matter off well enough, hold you to such and such things, that one is pro-
vided

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aided for, your care is so much
lessened, that you haue many be-
hinde yet. Sometime you shall
find your selfe inclined to napp,
as it were, in such a course as may
make you forget sorrow for the
present. If you find not your heart
deiect and turned out of it selfe,
as it were, that it may meet G O D
in this his chastisement, then
you must thinke, O L O R D, not
to haue a heart throughly cast
downe by so strong a visitation,
this is a greater plague then the
plague it selfe. If strong phisicke
be giuen vs and it worke not with
vs, it doth poison vs, O what shal
I thinke if my heart bee not ta-
ken downe, and throughly emp-
tyed with this so strong a poti-
on, which thou in thy wisdom
doest prescribe vnto me: againe,
say to your selfe, what doeth my
child

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child get by playing hide-bare,
when I correct it, or casting
vp the hand? often as much
more as it might haue scraped
with: so Lord if I doe beare
off thy blowe in this manner,
I shall but force thee to dou-
ble my Correction. If a Pa-
rent see his sicke childe not the
better for one medicine, hee
will seeke foorth and get him a-
nother: so if I take not thy
worke so to heart as is meete,
I shall enforce thee to send me
more and more grieuous things
(if it may bee) of this nature.
Looking vpp to the Lorde Ie-
sus in such like thoughts, will
bee a good preservation against
this secrete Follie and Hard-
nesse of Heart, which disin-
ableth vs. duely to waigh the
Lords

Christian Letters,

Lords rebuke and bee cast downe vnder it. Now if the diuell see that you are inclineable to griefe then he will turne his course to the other hande, and will labour euen to drench you in sorrow & make you walke hopeles, and to faint vnder it. To this end he will hid from your eyes the remembrance of such things hertofore in which you might take comfort, yea keep you from tasting the mercie of God, with which his afflicting hand is intermedled. Secondly hee will amplifie before you the present hand of G O D, and all old matters which may serue for circumstances that make it more grieuous. For example, hee will whisper whose state is like thine, the poorest, now you must pray and pay them, and they will not bee gotten, the booth in the garden

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garden that was wonte to bee the place of your solace, how is it become a place of seperation for the infected, it may be ? every mouth filled with this, *the plague is at Mistris P.* the servant that should ease you being a grievous burden. And here he will presse sore all your weakenes in your gouernement over your children which many make this stroke of God (among them) more deeply affect you. Finally will he say, do not you see what comforte cometh to you ? Thirdly hee will hide from your eyes all the hope of issue, which God is most faithfull to give in due season.

Now if you discerne that the matter hangeth on this side, then you must thus preuent your fainting, say with your selfe, Lord why should it be thus with me ? doth

D

not

Christian Letters.

not my child take bitter or sweete
which I giue it, and shall not I
take this cuppe from thy hand?
Shall I take good, in good worth
from thee, and not euill? Art thou
not as mercifull in prouiding vs
Phyficke for our soules health, as
in all thy other dayly benefites?
Meat is more necessary than me-
dicine in the season of it, & what
are these euils thou sēdest but phy-
ficke for our soules health? for the
good of our bodies we take things
against which our stomach riseth,
our flesh shrinketh as wee take
them, and we labor to keep them
their time. O Lord when thou
ministrest for our soules good,
yea, our bodies, estates, and poste-
rities after vs, shall wee not bee as
willing both to receiue & retaine
in thought thy courses to this pur-
pose, I meane which tend to our
spirituall

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Spirituall good? Secondly, you must not dwell in, but turne your thought from such particular circumstances as do but weaken you, looking both at things past, present, and to come, which may minister comfort vnto you. When we haue a bitter potion to drink, we doe not (if we be more auerse from medicine) taste euery drop at the tongues ende, but turne it in by great, & we thrust in some *Rosate* or *Manus Christi* after it: & we think vpon the after-health of our body, to which it worketh and thus we get it downe, though otherwise we haue no mind to it. The Lord giue vs this wisdom for our soules, that wee may not dwell too much in exact scanning such particulars by which the deuill seeketh to winnow our belief, that we may remember his sweete

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mercies, and thinke of our soules health, which God worketh by the
Now whatsoeuer things are objected, such as are true must bee granted, but so, that hope bee not therefore weakened, in this wise;
Lord it is true, that I haue many waies prouoked thine anger, but thou art a God that wilt not keep anger for euer, thou wilt not haue man so nourish displeasure in himselfe that the Sunne shoulde goe downe in his wrath, how much lesse wilt thou bee irreconcilable: O no, thou art as quicke in forgiuenesse to a contrite hart, as slow to conceiue a wrath against vs, of which wee haue good experience dayly. And Lord it is true, thy hand is extraordinary and many waies heavy vpon me, but I haue learned that I must not chuse my owne rod,

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rod with which I will be beaten,
but leaue that to my Fathers wise-
dome. Againe, I know that my
neede doth require it all, wee are
made heavy when neede is, with
sundry tentations; saith *Peter*.
A wise Physitian will not giue
a strong thing, where a lenitive
and gentle matter is enough,
much lesse wouldest thou. And I
further confesse, that I may bee
iustly vpbraided with my former
vvanter, but Lord I beleue there
is mercy with thee, reaching to
forgiuenesse that thou mayest bee
feared, and that this is thy chiefe
glory, there is none like to thee
in forgiuenesse, in passing by the
the sinnes of thy people. O Lord
what neede I thy grace and mer-
cy, if I were not in my selfe ill-de-
seruing & miserable! and though
I feele not the comfort I desire,

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yet I doe beleeeue thy mercy notable in Christ: a Father doth not greatly pittie his child when he seeth him sicke of Physicke newly taken, for he knoweth, that if it shoulde not worke with him, it would doe him no good, and hee knoweth that his child shalbe well enough when the vworking is ouer. So dost thou Lord; which maketh thee hide when we are troubled, and not much mone, because thou seest there is no hurt toward vs, though wee seeme to feele the contrary, though it might seeme wee shall neuer haue day againe. Now then both the by-waies being discovered, it will bee more ealie to informe you concerning the right way in which you must walke, that you may come safe forth of these troubles. If you aske how you are to walke that you may

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may haue happy issue? I answer in few words, so that you ioine with repentance hope towards God, that he wil heale these things, and loue you freely. First, bee not affraide to remember sinnes past, God wil make triacles of these vi- pers. Here if you haue bin subiect to great vnfruitfulnesse, lament it; for wee the more wee bestow on our grounds, looke to reape the more from them; If to distrust in your heavenly Fathers care ouer you, if ynto too much nearenes, which is often a daughter of distrust, if to quicknesse, if to any infirmity (for the spirit of mā knoweth what is in man) recount it with your heart, iudge your selfe worthy to bee cut off for such wayes wherein you haue swerued, if God should deale in iustice, and not in mercy. Secondly strike a

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newe couenant with G O D for the time to come, that through his grace, you will haue care more and more to mortifie euill way, and to bee fruitfull in euery good worke. Looke *Esa* the 10. Chapt. 2. 3. Thirdly, you must looke to the Lorde, as who onely must heale you, hoping in his mercy; He is the healing God; Hee that layeth the rod on must take it off; and if a debter will be forth of daunger, hee must compound with his creditor, who onely can free him from feare of arrest. And here you haue great cause to watch ouer your heart, that in vse of meanes it bee not withdrawne from the liuing God. We are such creeples that wee can hardly reach a truth into our handes, but that wee will vualke also leaning vpon

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it. Now God onely is your life and length of your dayes, these thinges without him, will stande vs in no stead, it is not the Apothecaries drugge, but the vse of it, which the arte of the Physitian teacheth, that healeth a disease. So much more may wee say, it is not the creature, but the Lords vse and application of it to this or that purpose, which standeth vs in stead. Yea I would wish you not to meddle much vwith thinges of this intention, least while you preuent the plague (which it may bee God will neuer let come nigher your person) least I say while you doe this, you cast your selfe into the burning Feuer, or some distemper of that nature. Now vwhen you finde your selfe vnable to doe these thinges, you must, grieuing at

D 3

your.

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your wants, looke vnto Christ, who doeth giue repentance and pardon of sin to his Israel, & who is both the beginner and finisher of their faith. Now to add a word concerning Gods intent, it is euer gracious to vs that are his. When he frowneth, he is a father, no lesse then when he smileth vpon vs. A man wil beare much when he spieth this, that it cometh from loue in another to him, but God is loue it selfe, and from loue proceedeth euery course he passeth vpon vs, as well this of aduersity, as the other of prosperity. Whom he loueth he chasteneth, saith the scripture. If we marke what God doeth by them it is more apparant: for hee fitteth vs by suffering a while, to reuiue all good things, both of this life and that to come. What doeth a Christian heart desire?
That

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That it coulde beleue on God,
giuing glory to his Worde, that
it had more strength of grace, that
it might feele a decay of sinne,
and be preserved from falling in-
to it: that it might grow vp in ac-
quaintance with God, and come
to taste his loue more and more,
which is better than life. Nowe
these things GOD vvorketh
by afflictions. For he taketh one,
and putteth him past the helpe of
all the creatures, to no other end,
but that he might learne to be-
leue on GOD the Creatour,
vvho giueth life. 2. *Corinth.* 1.
For such is the wickednesse of
our hearts, that they will neuer
make out to purpose vnto God,
vvhile they haue any sensible
helpes in vvhich they thinke to
find succour.

True it is, wee feele faith rather
weaker

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weaker for the time, but shaking the Torch, which for the present seemeth to put it out, doth make it blaze: Physicke, which for the time weakens, doeth tende to strengthen the body, the same may bee saide in this. Secondly, these through the worke of God, purge out our corruption: as the fire is to drosse, so are these to the remainders of sinne in vs. True it is, wee feele more stirring of corruption vnder them sometime for a while than before: but as Physicke then expelleth faulty humors when it worketh vppon them, and maketh vs complaine as feeling them more then vwhen they were let alone, so doeth Gods Physicke to the soule: euen it is driving out corruption then, vwhen it maketh vs feele, and complaine of it more then

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then euer. God by these doth make vs partakers of all grace & holynes. We wish that we were able to doe thus & thus, but when God doth come to vs in this kind, then he furthereth those desires: for as seed puteth forth, by means of raine which seemes to drowne it, so doth the seed of God grow in vs, by meanes of such troubles which one might thinke would ouerwhelme it. These againe are sent to preuent the future breakings forth of our corrupt natures. For as you giue your litle ones cordials now, not that they haue the sicknes, but that you may keep them fr^o taking infection, so doth God put these cups into our hâds not so much for sinne past, as for preuenting sin to come. Finally, we come to acquaintance and to feele Gods loue more abundantly
by

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by these aduersity breedeth patience; patience, experience of Gods louing helpe to vs in due season: experience of this loue, hope: & as louers are neuer greater friendes, then after these fallings out: so is it with God and the faithfull soules: thus is it with you. God doth now proue you that he may in your latter end do you good (I hope) through Iesus Christ: for as men will first trie before they comitt any great matter of trust, so doth God with vs, he doth come & trie our behauour, whē he is willing to trust vs with his blessing, & with benefits both spiritual and corporal. Wherefore looke good M. P. with your Sauiour at the end of the crosse, that wil sweeten the bitterness of it. We neuer greatly sticke at such trouble which we know will pay well at
the

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the parting. Thus shall these your troubles (waiting on Iesus Christ the Lorde) through whom all things work to your good. It may be, you will thinke this is true, you could belecue it, but that you see no such likelihood of mercy toward you. But this is as if you shoulde say, I would belecue on Christ if I might see him, and put my fingers in his wounds, no: we must not bee. *Thomas*es, but pray God to increase our faith, that we hope against hope, and belecue that wee see not, that so at length wee may see the things wee beleue. I, but you may thinke God commeth in anger against you. I answer Gods anger is not without loue when hee dealeth with his children; from loue it cometh, & it tendeth to your renewing of loue. Againe, as I told you, hee is a God that will not keepe

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anger, we looking to him in that Sonne in whome he is well pleased. If one of our children should say to vs when wee are iustly moued, Father you meane mee no good for you are angry, wee would answere, because I meane thee good, therefore I am angrie. Looke to him that hath said, though I correct you, yet my loue will I neuer take from you. Wait vpon him who though hee make heauy, yet wil returne & comforte in the multitude of his mercies. *Lam. 3. 32.* And the author & Finisher of our faith, help your beleeve, & he that giueth wisdom without vpbraiding, giue you wisdom to carry this present exercise of your patience to his glory, and the great increase of your after comforte.

Deare

Christian Letters.

DEARE *Madam* I haue beene long vnable to sett pen to paper, which hath kept me from performing the best office of loue that is within the compasse of my ability, but since your loue did get the start of me by preuenting me with your kind remembrâce; it hath beene a spurre further en-
ticing me to this duetie, which I had within my selfe voluntarily vowed. My mind is to aduertise you out of loue, of some diseases which I feare grow vpon your soule, & to gae you occasion through Gods blessing, of renewing your repentance vnto saluation. God commandeth to exhort one another, least our hearts bee hardened through the deceitfullnes of sinne, & to consider one another that wee may prouoke to loue. As this imboldeneth me so I
am.

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am encouraged from hence not a little, that I knowe the patience of your eare to admonitiō, which more adorneth the inward man, then any care-ring of gold, can grace the outward. But shoulde your LP. take that with the left hand, which I reach with the right this should not be a *Superfedeas* to mee, compelling mee to desist from performing my purpose: for I account him a couetous flatterer which for the good of those hee oweth dutie to, will not venture a word, which may adventure (for a time) the losse of his fauour. Wherefore professing before God my loue to your LP. Soule and Name, and assuring my selfe that he will be my all-sufficient reward, while I walke before him in vprightnes, giue mee leaue to tel you what I haue a long
time

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time suspected. The grace of God teacheth all such as tast it, to liue, shewing forth godlines, sobrietic, & iustice, in this present euill world: and the way of the righteous should be like the Sun, which rising more dimly, doth still increase in the light and heate of it, till it come at the highest. Now my feare is least your godlines, which hath been sometime very conspicuous in you, be somewhat abated, least the care of temperancy, and equitie, which you owe towarde the meanest, bee diminished: least some spice of the contrary breed about your soule, as a sicke humour: which though it can not quite choake & extinguish the life of grace, yet it hindereth that growth & thriving of it which is to be wished. If I should feare beyond y^e I haue ground for
yet

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yet you are to sensure it as a fruit
of loue while it stirreth me vp to
any good office about you, as
Iobes feare about his children is
manifest to haue flowed from his
singular loue, by the sacrifice it
moued him to offer in their be-
halfe. But how iustly my feare is
concerned, I will leaue it to your
conscience to iudge, when I
haue made narration of the parti-
culars following. What (good
L.) should shew forth the life and
power of your godlinesse? is it
not the carefull getting of such
meanes as may further it in you
and yours? is it not the reue-
rent and religious vsing of them,
is it not the cleauing to those
more affectionatly then others,
who are before others in godly-
nes? if in your course these wayes
bee considered, it will appeare
that

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that even in this regard there is such defect as you must diligently labour to supply. The meanes, next to the publique, of promoting godlynes in you and your family, is the presence of one who is prudent to know your estate, and faithfull to aduertise accordingly. The flying exercises of men that come and goe, doth not sett forward this plough, like as the constant presence, word, example, of one who knoweth you & is knowne of you. Now when you are where publique means may be had, such as your selfe esteeme powerfull, is not your L. more remissely affected toward them then becometh a zealous godly minde, yea, then sometime you haue beene, when you would frequent them diligently, though
fixe

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sixe times more remoued then
now they are. For though when
naturall strength fayleth, there
may bee an omission of some out-
ward meanes without preiudice
of inward deuotion, yet God hath
giuen you so able a habite of bo-
die at your yeares, that you can
venture as farre, eyther for ex-
chaunging ciuill courtesies, or
for retreshing your selfe with
such contentmentes as the ciuill
communion of friendes doth af-
ford. For the priuate meane, the
constant residence of one, who
might be as a priuate *Secr* to you
and yours, haue you prosecuted
this with that deuotio you ought?
then should not want of a bed
haue kept me this winter from be-
ing with you, then could you not
after you had tasted my doctrin, &
seen (for my measure, simplicitie,
and

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and inoffensiuenes in my con-
uersation, you could not I say
with such ouerture haue reinvited
mee. To speake sparingly,
I haue obserued in you an affecti-
on, such as is in those who chea-
pen, who would haue the thing
but for cost, rather then such as
was in the Marchant of the Gos-
pell, who would sell all, rather
then not carry away his commo-
ditie with him. Wherefore lay-
ing your hande on your heart,
bethinke where is that due af-
fection to the best meanes of buil-
ding you vpp in grace : if this
one thing were as much in your
desire as *Dauids*, you would not
rest till you saw your soule pos-
sessed of it : the wise Marchant
doth not onely account of the
Pearle & Treasure, but he selleth
all to purchase the felde in which
the

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the treasure is hidden, so highly
hereckoneth of meeting with such
an one, who is as a vessell in
which his Christ is contained &
conuained vnto him. The violent
receiue the Kingdome. The Lord
keepe vs from following that
which belongeth to his busi-
nes with a cold indifferency. It
may bee you thinke, why: I am
not destitute, I haue the labors
of many CHRISTIAN men as
they may bee procured. To
which I answere, it is not in
bringing forward Christians, as
it is in raising other creatures:
chaunge of pastures will make fat
Calues: but chaunge of preachers
neither knowing you nor known
of you. will neuer bring your
foules to bee well liking, and take
increase before God as they ought
it will not helpe the babes growth
to

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to get it a weekly change of nur-
fes. Beside, when strangers come,
they see the fairest piece, the out-
side onely, and if (in some one)
they heare something not good,
yet being soone possessed vvith
that great and good reporte of
you and your family, they rather
count it a singular exorbitancy,
than any thing customary in your
seruants practise. Hence it is that
they come and goe, sometime
giuing commendations, seldome
touching the locall griefes, the
fores of your household. Wee
will not haue one make vs a shoe
who knoweth not first the length
of our foote: And were we to vse
the Phisician daily, wee woulde
not still commit our selues to
new ones, who neuer had obser-
ued our bodies. If we are to vse
counsell, wee keepe to such who
E haue

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haue the best insight into our cases. So in the Physitians of your soule ; it is a great aduantage to haue them to minister to vs, who by their constant obseruation are best acquainted with our necessities. Wherefore execute your purpose so long since settled, mercy beginneth at home, will you be better to many other Churches then to the Church in your owne house? But to leaue this head of getting the best meanes, and a little to consider the manner of vsing such meanes as you enioy. Godlynesse standeth not in bare hearing, but in hearing like *Cornelius*, like the *Bereans*, in taking heede how vvee heare, that we may grow by it. Thats true Diuinity that maketh the Christian ; not what we doe, but how we do it, doeth witnesse to
our

Q

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our soules that we are sound Christians. Now good L. I doe a little suspect that you turne ouer these duties in such perfunctory sorte ere while, as if to haue done the worke howsoeuer, were sufficient. I am affraide you finde not after these exercises of hearing, that powerfull worke, in mortifying all sinfull lustes and aberrations in practise, in strengthening faith, in comforting spirituality, in making heauenly minded; I feare you finde not this efficacy which the Worde hath where it is duely mingled with beliefe. I haue obserued in your LP, a readinesse to heare alwaies, but not a proportionable care of chewing the cudde, of digesting and incorporating into your soule, and practise the things you haue heard, this maketh

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the Word you haue heard vaine,
and nothing seene of it in regard
of alteration, or augmentation
caused by it in him who is the hea-
rer. And as they who know not
what it is to pray conscionably,
will call most readily and freely
for prayer; so many will call
freely to heare, not that they
feele spirituall hunger, but bee-
cause they consider not what go-
eth to hearing conscionably, in
regarde of preparation before,
watching ouer our selues in it,
that we may feele it fruitfull in vs.
Againe, I haue seene you in prai-
er, without cause of any extra-
ordinary weaknes, rise from knee-
ling to sitting, which kind of li-
berty doth not well suit with that
religious reuerence, which besee-
meth Gods seruants while they
worship before him. Yea I haue
heard,

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heard that it hath beene talked in
houses where your *L^r*. hath lod-
ged, that my *L. N.* would have
her man reading a chapter by her,
and her selfe be sometime talking
sometime smiling, yea now and
then chiding in the while of it. I
cannot hide it from you, I heard
it with griefe, and whether it bee
true or false, you haue neede to
make vse of it. Deare *Madam*,
take heed how you heare, look to
your feet, to the affections of your
hart when you come before God.
Hee will bee sanctified in such as
draw nere vnto him, or he wil do
as he did to *Aarons* Sons, hee will
glorifie himselfe in iudgements
on them. One may heare, call o-
thers in to heare, giue commenda-
tions to the things and maner of
speaking, welcome the person, fa-
sten a gift on him, and yet in all

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this, be deuouide of life and power
of religion in hearing. Indeauior
to expell those lusts which clogge
and presse down your soule, then
the milke of the worde will bee
pleasant and proffitable. To take
sustenance while the stomacke is
surcharged with superfluities, hur-
teth the body: so till we labour to
empty our selues of the lustes that
hang about vs, the benefite of the
word cannot be perceiued. And
again, when you haue heard, labor
that you may profit by it, that you
may feele all sinfull lusts weakned
grace strengthened, faith & know-
ledge increased, your practise bet-
tered. Should any eate neuer so
much, vnlesse he digest it, turn it
to bloud, distribute it into the
veines, &c. what is y^e body better
for that was recieued? For the third
euidence of a godly heart, to wit,
the

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the cleauing more affectionately to those who are more godly then others, I would there were no defect in this regard. I haue obserued that you can equally imparte your fauors. If any haue points of seruice, and can apply themselues to your humor, though they haue smal acquaintâce with God, they shalbe countenanced: this maketh your family linsie-woollie, confirmeth the handes of some in their carelesse corse, this maketh those that are good, more remisse then they wold be: shold they find from you greater incouragement. *Dauids* delight was in the saints, he did purg his family of such as were vnprofitable & graceles, such as labored to please God in al things, not such as could get y length of his foot were precious in his eies, Can a loyall wife take pleasure in

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such men who are obseruant and officious about her, but deuoid of al respect toward her husband? Are you betrothed to your God in Christ, and can you abide their seruice about you, who are carelesse in duety toward your Lord with whome you are contracted? This sheweth that godlinesse is much decayed, yea that God is put downe, and our selues set vpp as God in our owne heartes, when we can like of men, not as we see them sincerely serue him, but as their behauiour is more or lesse pleasing and contentfull to our selues. But to leaue this first point, (in which desire of your good hath made me more prolix then I intended) & to come to the practise of sobriety, which the grace of God teacheth vs who haue truly tasted it, euen as a man who hath
tooke

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tooke in the taste of the best creatures, cannot forthwith feede on that which is meane, course, no way to be compared: so a christian who hath tasted the goodnesse of his God, which is better than life, cannot affect, as sometime before he did, these sensuall delights, which carnall men, who knowe no better (like as swine doe swill) follow with greedinesse. Now I feare me heere also lest those spirituall sweetnesse being somewhat ecclipsed, intemperate cherishing the body, and cares of the world, (partly through suites you have trauersed, partly through kind supports of many) do steale vpon you and win ground more than they haue don heretofore. I know God doth keep your LP. from excessive curiosity, from open gluttony, from drunkennesse, but as iniustice is

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not onely in vnlawful stealth, but in couetous following a lawfull calling. So intemperancy is not only in these outrages exprested, which are openly vnlawfull, but also in the lesse holy temperate & reuerent vse of our lawful liberties and repasts, in eating & drinking we must labor to feele our thankfulness renewed, as the effects of our heavenly fathers prouidence are renewed: we must labor to be heavenly minded, feeling the gracious presence of God, with our spirits at our sweetest feasts, it is a spot whē we feare not in our feasts, as who are conscions of the snare that is in euery creature, & our own weaknes. Finally, we eat intemperately when we keepe not power ouer our own appetite, when wee put not our knives to our throats, vpon feeling any inordinary mo-
uing

Christian Letters.

uing in vs towards this or that;
like as *Dauid* did who sacrificed
the waters which he had so impo-
tently desired: happy are they who
sin not in lawful things, in eating,
drinking, building, &c. a slip may
miscarry not only by hard rocks,
but by soft sands, which though
they are not so violent, yet they
are no lesse dangerous. To feede
often liberally, not refraining a-
ny thing to which ones appetite
leadeth, to be gratifying the sto-
macke, now with one thing, now
with another, alas, what doth it?
It distempereth the flesh with lust
it doth make the very soule fleshly
affected, it indisposeth vs to those
exercises w^h are performed by the
mind: it maketh vs fit to be killed
w^h wrath or any such like passion.
Finally, it taketh vp ^{the} mind with
thought what it shal next be serued
with.

Christian Letters.

with in this kind. Wherefore deare
Madam, if any spirite of humane
frailty hath clouē to you this way
remember you are a trauailer, nea-
rer your iorneyes end then when
you first beleued. Gird vpp your
loynes, tucke vp this traine of lu-
sting, which will make you vn-
fit to take one step this way, with-
out hinderance: the houres grow
on you wherein these things will
yeelde no delighte, wee must
weane our selues in time, that
our last weaning may not seeme
too bitter and grievous to vs. If
wee dishonour God by vnweaned
vse of these things, the Lord will
pay vs home in our owne coyne,
and scourge vs by that self same
intemperate practise, by which
hee was dishonoured in vs. How
many hugg themselves to death,
and by pouring on too much oile
quite

Christian Letters.

quite put forth the light of life? I
am no Physition for your body,
yet I doubt not, but the striving
with your selfe to vse your law-
full liberties and repasts, more ho-
lily, temperately, reuerently (let
him that is holy, bee more holy)
will be very beneficiall to your
body. For feeding the stomake
full, so as superfluities are inge-
dered, this breedeth the matter
of the stone, & augmenteth it wher
it is bred, warming the stomacke
now with one thing, now with
another, this doth beget and in-
crease the heate, which taketh the
matter forenamed into this forme
in which it is voyded. Concer-
ning that last matter which all
mult practice who know the
Grace of God in trueth, viz.
Iustice, even in this I haue some
feares which I cannot conceale,
and

Christian Letters.

and to spare what I haue heard reported, as the talk of some, that your L^p. setteth vp Lectures, your debts vndischarged (for it is my meaning to deale onely in such matters which my selfe in some sort haue obserued, to spare this therefore, my feare is, that you shew not that equitie towards all vnder you that you ought. It pleased God to bestow the child of a most reuerend man, *N. N.* with you, whom you haue not intreated well, but prouoked and grieued rather with excessive seuerity and contempt, then incouraged by shewing any motherly affection and honor, such as a Christian Lady cannot but know her selfe to owe to the least of her hand-maides. The note I tooke of this in my minde, made mee first vse that Phrase in Prayer, that God would

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would guide vs who gouerne, to carry our selues with such moderation, as becometh them who know that euen themselves haue a master in heauen. Alas, whome doeth your anger pursue? A fatherlesse childe, who out of conscience doth humble herselfe vnder you. Many vveake persons are sicke of an euill sickenesse, they will make boldest to offer all hard measure to such vvhom they know most innocent and harmelesse, not caring what they doe to such, because they think they do it safely, and shall heare nothing but good after it. Whereas the same persons vwill be often very equall to those who are of worse disposition, and such sinfull freedome, that they will not sticke by any meanes vvhich themselves or their friends can use.

Christian Letters.

vse, to cry quitte with such as shall prouoke them. The Lord keepe vs from this vickednesse. Watch ouer your selfe against this passion. It vnfitteth you for prayer: It is not so light a thing in acting, as heavy when the conscience calleth to reckoning; to to wound the soule with wordes, and by immoderate displeasure to make the life of the Orphan heavy, to make the hearte of a Widdow sadde (for she is a mar- ble, a Mother who griueth not in the Childs griuance) to shew dishonor, not only to the liuing, but to the dead also, so neare and deare to the LORD, I tell you these are great things, if you look not on them through the false glasse of distemperate passion. As God hath bid them honour you, so hee hath tied you to honour them,

Christian Letters.

them, and bee rather a Mother
then Lady Mistresse to them.
For this cause the Lord doth com-
prize gouernors vnder the name
of Fathers and Mothers, to put
them in mind of doing duety to
inferiours, as vuell as receiuing
seruice from them. God hath com-
manded vs that our brother bee
not vile in our eyes, that we pro-
voke them not, that we shewe all
equitie, not ruling ouer them
vvith a hard hande, as *Egypt* did
ouer *Israel*. that vve follow *Iob* in
letting them expostulate reuerent-
ly with vs, when they finde grie-
uance, and not to be like *Nabal*,
who vvas so vile, none might
speake a word in his eare which
did not humour him. At our
command, our seruants thinke
not much to doe seruices euen
about our horses heeles, shall
we

Christian Letters.

vvee thinke much at Gods commande to perfourme those most equal offices toward those whom God hath put vnder vs, vvho are Sonnes and Daughters of God with vs; Heires of the selfe same hope to which wee are called? Shoulde our Maister in Heauen lowre on vs, and contend with vs on euery occasion, could we stand befort it? Let vs not be so seuer and iresfull, who stande so much in neede of mercy and indulgence. Wherefore to close my aduertisement, doe not onely leaue those things, but iudge your selfe for whatsoeuer frailty hath escaped you these wayes, and returne againe to the oath and couenant, renewing your vowe before the Lord. Doe not reason in your heart; Why doe I not thus, and thus? Doeth not
God

Christian Letters:

God allow vs lawfull liberties,
why, mee thinkes our Minister
might giue mee leaue with my
maydes? Should I a little wrong
them, cannot I make all vvhole
with some benefite vnexpected?
Where hath hee learned to be-
leeue reports, not hauing heard
any thing from my mouth? These
are but suggestions of Sathan, to
make you fall out with medici-
nable counsell, by vvhich your
soule should be healed: You doe
many good things: But God will
not neither for any good offices,
not see any euill in vvhich vvee
vvalke, so as not to dislike it.
Looke his Epistles to the Chur-
ches. Againe, vvhy shoulde a
fewe dead flies marre a boxe
of pretious Oyntements? God
doeth allow vs lawfull Liber-
ties, provided that vvee vse
them

Christian Letters.

them lawfully, practising holiness, religious feare, temperancie in the midst of them. I may not hate you so as to let your soule sinne towards a seruant, and we are to teach your LP. as well how to gouerne, as your seruantes how to obey in the Lord. And you may doe that you can not heale; you may impayre naturall indowments of minde, by such courses, more then you can recompence by any largesse of your liberallity: but intending future good, will not make that well done which for the present is euill. For my selfe, I write nothing, but by way of Christian feare, I haue argumentes too many to make mee beleue in part, what euer thinges I propounde vnto you. Turne from these thoughtes, as you woulde from
the

Christian Letters.

the Deuill himselfe, they are only prompted ; that they may keepe your heart from repentance. Delay not while GOD sendeth you a messenger and knocketh, for if you will not heare this gentle voyce, you knowe not in what kinde hee will speake the next. Beside, hee that delayeth to set a bone out of ioynt, doth but double his smart when it is to be handled, and restored. Not to mention that hee that returneth not into the way, in such a partie that which is halting, is subiect to goe quite foorth of it. It may bee you doe not feele your conscience greatly checking you in these things. I am the sorrier if you should not, but *Madam*, remember whether it hath not checked you, and whether by not hearing Gods spirite
you

Christian Letters.

you haue not so grieued him, that
hee keepeth silence. But howso-
euer, the Conscience is like a
looking glasse, which while it
lyeth all couered with dust, shew-
eth not small matters, but when
it is wiped, then it maketh the
least thing apparant. So the Con-
science bee clouded with passion
of lust, custome, examples &c.
discouereth not many thinges
when it is awaked, & those milkes
dispelled, it presenteth as grie-
uous sinnes, the things which we
before made light account of. It
is one thing not to haue an accu-
sing Conscience, another thing
to haue a cleare Conscience. A
man may haue the Stone, who
feeleth no fitt of it. A man may
haue in someregard an euill Con-
science, who feeleth for the
time, no fitt of accusation in it.
Where-

Christian Letters.

Wherefore deare L A D Y, bea
wise , G O D hath taken the
yoake from your necke, trusted
you with libertie, giuen you a
Sommer to provide against Win
ter : O make vppfoundly your
peace with G O D. Consider
your infirmities , in time of
temptation, escaped : Consider
these sithence your deliuerance;
iudge them in your selfe, flie to
CHRIST, not onely as made
of G O D your iustifier from the
guilt of sinne , but your sancti
fier from the blot of it. Pray him
earnestly to saue you from the
dayly power of these euils, which
still you finde to haue dwelling
in you. You haue neede like the
Aunt to gather in the Sommer,
when G O D trusteth you with
health and libertie, the rather be
cause God holdeth a stinging rod
ouer

Christian Letters.

ouer you, the last vvherof should
it light on a conscience naked,
stripped of his fauour, vvoulde
seeme vn suportable. Thinke with
your selfe what ioy you can take
vvhen God shall visite, if your
conscience shall tell you that you
haue had good purposes, but ne-
glected to execute them; that
you haue drawne neare to God,
but vvithout due care to sanctifie
him in your spirit, in his ordinan-
ces, and profit by them: That you
haue not aduanced his glory in
your family as you ought; that
you haue borne too gentle a hand
ouer the lusts of your heart, fauou-
ring your selfe too much in them:
that you haue in anger too
much exceeded, and made them
feele it most, vvhom you should
most haue tendred. Thinke I say,
vvhat comferte you can haue in
such

Christian Letters.

in such things remembred. But if you will awaken your selfe, iudge your soule, hold Christ to giue you strength against those and all other corruptions, then shall light arise to you in darknes, you shall find it true, though for ~~the~~ present you feele a warfare, that light is sown for the righteous, though euils come, God will bee your shaddow at your right hand, to refresh you in them, peace shall dwell with you in life and death, ~~and~~ I wish your LP. in *Iesus Christ*. If I seeme to your LP. to vse greater freedome in dealing with you, the perswasion I haue of your sincerity and soundnesse imboldeneth mee thereto; sound flesh feelleth no grieffe when wee handle it somewhat hardly, but it is a signe an vlcer is bred in that flesh which may not indure in any sort

Christian Letters.

to bee touched. Neuerthelesse I thanke God, I haue vsed to my knowledge no liberty and plainnesse to which fidelity doeth not inforce mee.

This crauing your LP. to take these things down deeply though they shoulde make sicke for the time, seeing that they aime at nothing but your spirituall health, and praying the Lorde for you, who blesseth all Physicke, both corporall and spirituall, & health by it, I take my leaue.

LOuing Brother, wee doe remember you and my Sissler, and are truely affected towarde you, though my distractions, imploiment, and I know not what indisposition (which I dare not e-very way auow) doe cause mee to write more rarely. Now I can deferre

Christian Letters.

ferre no longer from signifying
our remembrance, and adverti-
sing you how things goe with ^{us},
least you should challenge me here
after, as not informed. My most
christian Wife (your Sister) hath
since Easter last been very ill, and
it hath not pleased God to blesse
any meanes which shee hath at-
tempted here or elsewhere. Since
our last parting with you, she con-
tinewed till within this fortnight,
crazy, but not feeling any violent
working of her infirmities: but
now of late, & especially this week
her strength is more then ordina-
rily enfeebled, that I feare (refer-
uing to God whatsoeuer courses
make with his glory) you shal not
long enioy such a sifter, nor I such
a wife, of whom I am vnworthy.
Which I suggest for two reasons.
The one that you might remēber
F 2 her

Christian Letters.

her estate more feruently then otherwise, againe, that you might seasonably resort to her, if it will any whit increase your contentment, as it shall be glad some to vs whensoever to intoy your presence. The Lord teach vs to number our dayes, that we may apply our hearts vnto wisdome, and the Lord giue vs vnderstanding, which may make our hearts bee as well pleased in the house of mourning, as the fooles are in the house of carnall reioycing. Brother, our term lasteth not alwaies, the Lord make vs wise to know the acceptable time, and while it is called to day, not to bee hardened through the deceiptfulnesse of sin, but to turn to him, and for a farewell, when you see how your clients waite at your chamber dores, seeking to gaine earthly inheritances,

Christian Letters.

tances, how much more shoulde we waite at the dore of wisdoms house, which will giue vs an euerm-lasting inheritance. Reade the 8. of the *Proverbes*, the end of the Chapter, where the Lord seemeth to make this allusion. I will tell you, if wee that are the Lords come to bee sifted, wee shall bee more diligent this way. Counsell is not eared for (as you knowe well) till some flaw be founde in euidences, when once there groweth question, then the learned Counsellor groweth in request: so because our conscience maketh no question of that great estate in the heavens, therefore we wait not on Gods mouth daily, both in vsing meanes publike and priuate with diligence. Thus your Sister and I do rememember our selues vnto you and my Sister, to

Christian Letters.

whom you may commend vs)
and take our leaues abruptly.

L Oving Cousin, I would bee
glad to heare how God doeth
carry on your weake frame, but
this is a thing which though I may
wish easily, yet I cannot so easily
effect it. If weaknesse grow on
you, it must comforte you that
your prison is not strong enough
to hold your soule long impriso-
ned. How welcome is the euen-
ing to the weary labourer? So to
vs should bee the shade of death,
in which we rest from all our tra-
uaile. If you finde paine, seeke
for that faith which may quench
the fire, if it be good for you that
it should be sodainely quenched,
if otherwise, looke to him who
hath promised in fire and water
to

Christian Letters.

to be with vs, neuer to leaue vs, nor
forsake vs. Think on his goodnes,
who will haue sinnefull men eate
their enemies beastes vnder the
burthen which oppresseth them.
Looke finally to those glorious
ioyes to vvhich these momenta-
rie afflictions shall bring you. E-
uen as the waters fall downe, not
able to abide in groundes that lie
high, so the sense of these affli-
ctions goeth away from mindes
that are lifted vp in such contem-
plation. Aboue all things reioyce
that yet you shall shortly attaine
youe loue, your Lord, to whom
your soule by faith hath beene
long contracted. Shee is a forrie
Spouse who cannot make a shifte
with an vneasie horse, while shee
rideth to see the consummation
of her loue, with her betrothed
Husband. Doeth together with

Christian Letters.

weakenesse and paine, pouerty
in things spirituall, doeth any de-
sertion molest you? Know that
this is but the wisdom of our
God, vvho, as Phylitians do min-
gle many things in the same po-
tion, so doeth intermedle many
matters in the same temptation,
that it may be more effectuell to
his glory and our good. Thinke
with your selfe, a wise Physitian
will not put in his prescript a
Dramme too much; God will
not exceed that quantity any whit
which is fit for his patients. Hold
you to the rocke and stande still,
the things are cloudes which will
ride ouer you & go away: though
it be night, wee shall haue day a-
gaine. Who is it that feareth the
Lord? If hee bee in darkenesse
without lighte, let him leane on
the Lord his God. For conclusi-
on,

Christian Letters

on, doeth outward necessity, with
her threatning, any thing disturbe
you? Looke to him who taught
S^t Paul to want, who made him
say, he would doe all things, while
his Lord strengthened him. Look
to him who circumciseth heartes,
with circumcision not made with
handes, who can make vs so deny
our selues, that wee shall finde no
paine to followe him: Bee sorry
for nothing, but that having such
a Father, you should bee carefull.
We sanctifie our heavenly Father
when no vnbeleeuing feare com-
meth neare vs. You know the
trueth of my loue to you, and I
know how easily I can (through
Gods blessing) procure that which
would refresh you seasonably.
Wherefore if you should not im-
part it to me timely, before the
oyle and meale bee quite spent,

Christian Letters.

you shall neglect a good meane
which Gods prouidence doeth
shew you, you shall be wanting to
your owne comfort, you shall re-
quite mee with no small vnkind-
nesse. Thus with my louing sisters
commendations, I commit you
to God.

Yours as his owne,
Paul Bayne.

GOOD Sr. C. Were my ability
and freedome from occasi-
ons at this time such as might bee
wished, I would see you in person
and not visite you by writing: but
loue must bee content to creepe
when she cannot goe at libertie
as shee desireth. Sr. C. could I be-
thinke me of any cordiall, or o-
ther thing which were like to ease
your sicke passion, shoulde I not
be a Traitor for euer in friendship
if

Christian Letters,

if at this time I should holde my
peace? So it is, I could not beare
(euen in my conscience) too
much blame, if thinking of some
thinges which may serue to the
good both of your body and
soule, I should containe my selfe
and not impart them. Wherefore
good Sr. C. giue mee leauca little
to commun ewith you now being
vnder the hande of God: For e-
uen skilful Physitians, when them-
selues are visited, will vse the ad-
vise of their inferiors. You know
better then my selfe. that ordina-
rily in all afflictions God doth of-
fer himselfe as a father to vs. cha-
stening vs. that he may make vs
partakers of holinelle, yea euen
by death it selfe he doeth chasten
his, that they may not be iud-
ged with the vnrepenant world.
Thus I doubt not but hee doeth

with

Christian Letters.

with you. If then wee are vnder Gods chastening hand, wee must first labour to take to hearte our faultes, for vvhich our heavenly Father doeth take vs in hand. Secondly, vve must seeke his mercy in forgiuing them, and remouing the temporary correction, so far as may stande vvith his glory. Thirdly, vvee must bee carefull to seeke the vse of them in all things following, if God shall thinke good to raise vs, and trust vs with longer time in this present life. You know that it is the part of a natural ingenuous child to grieve for that, whereby he hath provoked his earthly parents displeasure, and shall it not be our duties much more toward our heavenly? Till we know and feeble our sickness somewhat grievous, we cannot affectionately seeke the Physician.

Christian Letters.

tian. We count him our friende who warneth vs. of something growing on our bodies, which we coulde not discern of our selues. Take it I beseech you as my best loue, if I preferre to your consideration some things which I take to haue beene the chiefe infirmities of your soule. All our hearts are by nature full of spirituall adultery, wee loue the pleasures and pomp of this world, and let them carry away from God, our most liuely and tenderest affections. Now if a man of true honour would challenge himselfe, should he be but false in loue to his earthly associate; how much more sholde it grieue vs, who haue let our hearts play false with our heavenly husband? Againe, should one keepe their hearte to their loue in some sort, but not care to come

Christian Letters.

come into the thevndefiled bed, in which their most nere beneuolence is mutually imparted, were it not a strange disloyalie in persons married one to the other? What then shall we thinke, who by profession married to God, haue not cared for partaking in the ministry of his word, which is the Bridall bed, wherein by his spirit, he doth communicate with our soules his sweetest fauors, and maketh them bee conceived with fruit of righteounesse, to euerlasting life. *Abanah* and *Pharphar* were as good waters as *Jordan*, but it pleased not God in them to heale *Naamans* Leprosie, but in *Jordan*. It pleaseth God by the foolishnesse of preaching, to saue all who shall beleene. Lastly, if you haue made the sinnes of others yours, by communicating in
them.

Christian Letters.

them, and not repouing and reforming them when you had power (as the sins of seruants in house with) you must take knowledge of this, and let it grieue you: when you haue friends comming to you, you will haue your seruants not onely serue you, but be respectiue to the, careful that they by no rudenes doe giue them distast. How then should it grieue vs to think, that we haue not cared so we haue bin serued to our minds, how our God hath bin neglected yea prouoked? Now considering these things & those of like nature, which you are priuy to within your self, seeke to God in the death of your Christ, for the remoouall of them, of the sinne chiefly, of the correction so farre as hee shall see good. Vngodly men are like *Pharaoh*, vwho bad *Moses* pray

Christian Letters.

to God to take the plague away :
but Gods Children like *David*,
they flie to the multitude of Gods
tendrest mercies , to take away
their sinne. You may come with
boldnesse to that mercifull God
in Christ, who saith, that though
a man would not take a wife once
put away for adultery, yet he will
receiue his people, euen after their
adulteries, if they seeke to him re-
pentantly. It is a folly to strue to
get loose from sicknesse, if wee
first seek not to haue release from
sinne. To breake the Goale with-
out being acquitted by the Iudge
is no true liberty. To see the Sar-
geant, without compounding
with the creditor, cannot make
sound peace. Lastly, I doe intreat
you to seeke the vse of Gods visi-
tation before all things. How e-
uer he shall deale with you, hee
who

Christian Letters.

who hath commanded sinnefull man to ioyne instruction with correction; he who hath taught man that he wil not beate a dog, but hee wil put it into his senses as well as hee canne, what it is for which hee striketh him, hee I say, will not faile to teach you, why his hand is on you, and make you profite by it. This is the seale that God hath ordained vs, and called vs, according to his purpose of bringing vs to life, when all things, euen those euils of crosses, turne to our spirituall good. His fatherly skill doeth not make these viper-like euils into wholesome triacles, for any, but his chosen children. If you finde these things, reioyce: for God hath reuiued in your soule an eternall life, yea he will restore you to this temporall life, if it be good. The
illues

Christian Letters.

issues of death are with our God, & what is it for him to heale you being sicke, who did giue to beleeuing persons, their dead to life againe, when it made for his glory? If not, you know a sicke body will not feare to drinke that his Physitian doeth taste before him: Christ hath tasted death for vs; to deliuer vs from the feare of it: yea you know that your life is hid with God in Christ (who is the roote of vs that beleeue on him) euen as the life of a tree this winter time, is hid in the roote of

it. The Lord comfort you
in these things, and
thus let me for
this time
ende.

* *
*

Deare

Christian Letters.

DEARE Sr. I thanke God I doe remember you, as I am able vnto him, intreating him to stand by you in all thinges, and finish your course with comforte. Remember the fore-past experiances which you haue had of his kindnesse and constancy toward you: hee will not leaue and forsake you now you haue most need of him. Men often, like to these Swallowes, will bee with vs in Summer, but leaue vs in Winter. The Diuell when he hath drawne his into the briars, will giue them leaue to looke for themselves: But God hath euer stood nearest to his, when their exigencies haue beene greatest. Mans extremitie is his opportunitie. That which God hath don once for you, in sustaining, quickning you, quieting your spirit, his peace which passeth vnder-

Christian Letters.

vnderstanding keeping of it, that hee will doe euery day vnto you, if you will inforce your selfe toward him. It is no more paine to him to helpe vs, then it is vnto the Sunne to lend light to vs. If wee haue in some fitts, founde ease by this or that, wee knowe if wee come into like case, how to helpe our selues, it is wee say, but doing such a thing, or taking such a matter: thus hauing once found in deadnes, fainting of spirit, quicknance and strength by recourseto our God in Christ, and wrestling with him, wee should know what to do when such like state returneth on vs. Well Sr. awhile, and for euer: The Lord strengthen vs that though we bee led into darkenelle without light, yet wee may leane to him, and call on his name. If a child haue
his

Christian Letters.

his father by the hande, though
hee bee in the darke, and other-
wise alone, yet hee is not afraid :
so shall it bee with vs, while by
the eye of faith, wee see that in-
visible one at our right hande to
support and saue vs. I pray you
comend me to my good friendes
about you. Though I am called
more on for writing, then my
strength can well afford, yet I can
not forget you ouer long. Now
I comend you to the grace of that
faithful Shepheard who wil beare
vs when we are weary, strengthē
vs when weake, keepe vs against
the Wolfe, yea not loose vs, but
according to the will of his father
rayse vs vpp at the last day; to
whom be glory for euer: farewell.

Yours in Christian affection

Paul Bayne.

My

Christian Letters.

MY beloued Friend, nowe
the throng is gone; so that
neither we can excuse any longer
our not inviting, nor you your
not comming when you are cal-
led on. You know what words
did passe betwixt vs, faire bee it
that they should proue winde. I
doe accomplish mine in request-
ing you to visite vs, you shall dis-
charge your promise when wee
enjoy you present. Wee knowe
that you haue not wanted altoge-
ther intreaties to this purpose, we
come after preferring the same
suit more vehemently, not quite
out of hope to speede: the latest
dog sometime taketh vp the hare.
My wife wil (if you be so pleased)
meete you at Ware, when you sett
forward that you may know with
what deuotion shee entertaines
your comming. All our wayes are
in

Christian Letters.

in the hand of God, he teach vs to comit them to him, that they may be directed. Wee may goe heere and there, chaung ayre and company, but the God of all consolation is he from whose meere mercy in his Christ we receiue all our comfort : chearefulness of heart is his gift to those that are good in his eyes. The Lord put his feare in our hearts, that we may neuer depart from him, leauing the way of his commandments. He giue vs more and more his feare before vs in all our wayes. For if it be a spot in feasts to eate & drink without feare, as *Iude* saith, sure it is likewise a spot in our iourneyes. The first lynes are to prouok you to come, these are to guide you in comming, that your way may be prosperous, which I wishe you from my heart, with all other spirituall

Christian Letters.

rituall blessings for Christs sake:
accursed for vs.

Write to vs when and how
you will contriue your iourney.
Fare you well.

Yours in the Lord.

Paul Bayne.

LOving N. A word in time,
is better then many out of sea-
son, when it is too late: I haue tal-
ked with my wife, and I finde it
true: *Plus eident oculi quam oculus,*
two are better than one. My wife
is in loue very carefull of your
weale, and for the party to which
one might most probably incline,
her thoughts are not without rea-
son auerse. First the education of
Gentlewomen of that sort, doeth
teach them little to know, but gal-
lancy

Christian Letters.

lancy in apparrell, to call for seruice about themselves. If they may come where they may haue comforts to play a game at Maw while they are vacant from their attendance. Againe for seedes of Religion, you cannot groundly coniecture them in her, which is the principall thing you woulde secure your selfe of : for good natures without Religion, are as wee say of the Deuill, good on-ly while they are pleased, & when you found it enough to keepe any ductie to God, with the helpe of a Religious yoke fellow, how can you conceiue hopes this way, if you want such a helper : thirdly, her portion is but a little for your estate and calling, God gaue you matter of estate equalling to hers, when you were manie wayes by many degrees vnequall

G

to

Christian Letters.

to your selfe. Againe it is by supplements of good wil to be made vp which may occasion secret courses of recompence. Thinke of these things, for though I pity your condition, yet I wish from my heart, there may be no more halt then speede: soft fire maketh sweetest mault. Labour to haue your selfe in feare and iea- lousie, and marke that secret folly of heart, which maketh vs post ouer our mourning part before God, and linger after the house of laughter. If sick bodies should slippe onely, and set away the bitter potion, calling for restoratiues, the disease would further and further bee cherished: so our sicke soules if they leaue their wormewood draught too timely which wee should take next our hears, wee shall misse a great furtherance

Christian Letters.

therance of our soules health. I againe often thinke, it is not beauty but Gods blessing, which must giue you contentment, and loue and hatred are not in our power; if wee had our monthes mind serued, wee are subiect to grow into dislike with that we so highly desired, as the story of *Ammon* and *Ithamar* doth witnes. Againe, if you find your minde any thing impotently running hither and thither (as the spirite of man knoweth the things of man) bee affraide of hauing the thing you so desire least it proue as the Quails vvhich stanke in the mouthes of them that lusted after them. I pray you therefore, strue with your owne soule for more godly sorrowe and weakenednesse of minde: Deliberate slowly, and then you shall be able

Christian Letters.

to accomplish boldly, expecting from G O D a blessing of those waies which you haue commended to him.

I haue great businesse. Our *Metropolitans* visitation commeth shortely, and I am warned to preach, besides many other occasions. Yet because I loue not after-wisedome, I doe make way by force, to sende you in time a worde by friendly admonition.

Wee doe with our best heartes bid you farewell.

SYR Your Letter came in the Schiefest of our haruest, since the time, the first weeke, you know our Carriar goeth not. I can no longer be wanting to my duty so farre as to leaue your letter vnanswered. Thus I passe to
that

Christian Letters.

that claufe touching your late tri-
all. I doe desire to haue some fee-
ling of your estate, and the Lord
that keepeth his when they are
almost lost in themselues, keepe
you in this and all other temptati-
ons. Wee haue great neede of
God to leade vs in time of triall,
for there are many by-ways, at
which our corruption and weak-
nesse will bee ready to starte out,
and but only one true way which
will bring vs to see a good issue
in Gods season. Sometimes wee
are in danger, as hath bin taught
vs, to set light by Gods correcti-
ons, and play hide-bare with him
thinking well if we can ward off
the smart in any fashion: some-
time we are impatient, outward-
ly and apparantly kicking at the
spurre, like these plunging hor-
ses, which will not indure their

Christian Letters.

rider: sometime inwardly and secretly repining and fretting like those horses which digest their choller by biting their bridles. If wee neither despise, nor impatiently rise against the hande of God, yet our weakenesse is ready too much to take to heart that which is our exercise, so that our Spirit droupeth and fainteth; and this is worle, because it is commonly accompanied with a wilfull indisposition, which will not let vs receive such thinges by which we might bee truly comforted, as in *Iacob*, hee woulde not be comforted, but follow his Sonne to the graue, mourning. I doubt not but God keepeth you both from the former, I hope, from this latter also. Wee must take our correction, and humble our selues vnder the smarte of it,
but

Christian Letters.

but wee must looke to Christ, that hee would not let our faith, hope, meekenesse of minde, bee shaken. If God shoulde haue tolde you both, I will giue you two children, you shall bring them vp so long for mee, and I will take them againe, would you not haue accepted it gladly? The euent doth tell you no lesse, then if hee had before hand thus spoken vnto you. God is the chiefe father of all the family in heauen and earth, we are but foster-parents to our own children. When my last child was taken to God, my good friende, our Preacher, did sometime shewe mee many motiues, why I should beare it equally.

1. That they taken thus soone, are Crowned through Christ, without hauing experience of that fight which maketh vs cry,

Christian Letters.

O miserable &c. and thinke our
liues often a burthen to vs. 2. A-
gaine it is not loue to them when
wee are perswaded that God is
their God, which maketh vs
griue at their taking hence, it is
selfe-loue, or carnall affection.
For Christ tolde his Disciples, if
ye loued me, ye would be glad, be-
cause I go to the Father; & what
measure doe wee offer God, who
can send our children farre from
vs, where wee are neuer like to
see them againe, if they may doe
well with man, & yet cannot well
beare to haue them taken out of
sight by the Lord, though we are
perswaded their spirits are with
him? Wee must labour for such
good heartes as may not be con-
tent perforce to let him take, but
may willingly yeelde, euen our
children (if it were by sacrificing
them.

Christian Letters.

them with our owne handes) to him, who hath not thought his onely begotten too deare for vs, but hath giuen him to death for our sakes. If God should haue riuen the Tree asunder, I meane seuered you one from another, it must haue beene taken thankfully but much more when hee leaueth the Tree, and taketh but the fruit, yea but part of that, leauing the one halfe yet with you. 3. Finally it is a token wee felt not his loue, nor receiued them not from his hand as wee ought to haue done, if we should not thankfully giue them backe to him. *Anna* receiuing *Samuell* as a gift gotten by Petition from God, did readily parte with him to G O D againe; So *Abraham* with his seede, which by faith in the promise hee had obtayned. I know

Christian Letters.

wee are ready to thinke these things are true, but a Parent-like affection cannot easily shake hands with, and yeeld v^p things so dearly beloued, it is true indeede, that while we pleade loue to our children, what vⁿkindnesse doe wee bewray towards GOD; If my heart did not so loue them, I coulde giue them thee. Calmely to thinke on this, which yet is contained in that exception aboue named, were able to make one blush, that his heart should bee so colde in his loue to Godward, as not willingly to part with any thing it loueth, at Gods call: alas, to yeeld that we greatly care not for, is not *god-mercie*. But I hope Gods loue doth not make his hand grievous, neither would I haue thus late written thus much, but that it is good

Christian Letters.

to be provided against all thinges to come. For as when fire catcheth, we see how farre it is gone, but know not where it will stay, so vwhen the fire of affliction, (in which faith is prooued) is once kindled. The second messenger told not *Iob* all his sorrow at once, it is wisdomē still to provide for the worst, the best will saue it selfe.

MY beloved Friend and Christian Sister, If I my selfe had beene a good Scribe, you should not haue been thus long vwritten to. My affection to your deceased Mother, who did request it at my hande, and the loue I bare your selfe would long since haue enforced it: but my hande cannot do what my heart would. Neuerthelesse feeling my selfe not
like

Christian Letters.

like to live to see your face, I haue
got the helpe of anothers hande,
to reporte what my heart doeth
speake vnto you, out of that Chri-
stian loue which bindeth vs so
consider one another, and pro-
uoke one another to loue. I may
thank God for those good things
which I know his grace hath don
in you. For the conscionable re-
uerence of your deceased Parent,
was of him who writeth in the
heart that commaundement of
honouring the Parent, as well as
other. A grace which God who
worketh it, hath promised to
Crowne with much prosperitie.
Other things also perswade mee
of your piety, but God will teach
you to know the things bestowed
on you, neither are we much to
harpe on this string, vnlesse wee
were in conscience assured that

Christian Letters.

it were needful to strengthen each other with signes of a good estate: As the PHISITIANs do on heartlesse patients with repeating good tokens of recovery. Yet we that are taught of him to see ought that his grace doeth in vs, must blesse him, & standers by, who by a spirite of discerning obserue the same, must ioyne with vs in thankesgiving. I will leaue therefore this matter, and take occasion to stirre you vp to duety to your heavenly Father, whome I know to haue beene duetifull of conscience to earthly. First you must labour to know your God, and in Christ your mercifull Father: for wee by nature are like runnagate children, who haue neuer kept neere their Parents house or like the Prodigall which left his Fathers house, and betooke him

Christian Letters.

to harlots ; So our heartes haue
left our G O D , and knowe no-
thing by nature, but the thinges
of this Worlde, with which we
commit spirituall harlotry. Now
there is none by nature that seek
after G O D . But wee that doe
in Christ find him in parte, must
more and more grow vpp in the
acknowledging of him. What
a gracelesse parte would wee con-
demne it for in our selues, if wee
shoulde not knowe our Parentes
here, (as by pride and heedelesse
rudenesse some Children will
not) much more shoulde wee be
ashamed not to take notice of our
heauenly Father. Nay, we must
the more cry after him, the more
blesseddnesse wee knowe there is
in inioying of him : as the chil-
dren that taste the sweetenesse of
the louing Parent, cry when they
seeme

Christian Letters.

seeme to bee left. But if you aske how you may knowe? I answer, you First must gett your eyes wiped, the eyes of your mind. 2. You must know where to seeke him : our eyes are sore and full of scales, and therefore if men bee carefull to haue the eyes of their body dressed, yea indure sharpe waters rather then their sight should faile, so much more must wee seeke to God for the Eye-salue of his Spirit, the onely Clarie that cleareth sicke sightes ; Yea, vvelcome G O D S Afflictions, vvhich are his stronge VVaters, to restore our seeing.

Now could you see, and knew not where to finde him, you were neuer the nearer. Therefore you muste knowe this, that

Christian Letters.

that if you will seeke him, you must looke at Christ his Sonne, in whom the Father is, for they are one. When a Childe is like the Parent, wee say, if you see such a one, you see his Father, for he is the same vp and downe his Father was : But Christ is liker the Father than any Childe the naturall Parent. For the selfe same all-seeing spirituall God, who in fellowship of his person hath a soule and body glorified, the same spiritual nature is the nature of the Father : as if the same soule and body which is in you, were communicated with the person of your Childe. 2. As you seeke to know him more, so you must seeke to loue him and please him in all things, being more fruitfull in seruing him than you haue bene. And good reason,
long

Christian Letters.

loue is the whetstone of loue. If you should so loue one, as to giue your little sonne to death for his sake, would you not thinke it an intollerable part not to be considered with loue againe: yet God so loued vs, that he gaue his onely begotten, that we beleeuing in him, should not perish, but haue life eternall. And our children, doe we not looke, though they bee full of play when young, yet that being better growne, they must learne some honest calling, which may doe them good another day. So the Lord, though hee haue a gentle hande ouer vs while wee are tender, yet doeth looke that we afterwarde should be more fruitfull and seruiceable to him. *Iob. 12. 2.* The righteous are compared to trees, which when first planted beare few, but
grow

Christian Letters.

grow till they come to carry many quarters. Now if you woulde trie your loue, you must find it out by its working ; What contentment you take in that presence which is to be had by faith ; what longing you haue to be with God : what loue to his tokens : what loue to children and friends. As for example, louing your husband aboue all men, there is none whose presence you care for, or take contentment in, like his. So saith the faithfull soule to God, what haue I in heauen but thee ? what in earth in comparison of thee ? Againe, if your husbände were in some other Countrey, how woulde you long for his return vnto you, or that you might follow him. So the louing soule to God saith, Oh, who shall deliuer me from this body ! Oh, it is best

Christian Letters.

best for mee to bee with Christ!
She would goe to him. I looke
for the appearance of the greate
God, who shall make my body
like his glorious body, by the
power which subdueth all things.
If two truely louing were con-
tracted, would not euery weeke
seeme a yeare till the wedding?
Wee are by faith contracted to
God in Christ: how should wee
long to see our marriage solem-
nized? endeavour to please him,
griue if ought crosse your lo-
uing Husbände. A letter from
a friend we loue, wee sette by it.
If wee haue a token, how wee
keepe it, and are gladde of it?
So the word of God, which is his
letter, Oh, how gladde is the
soule that loves the G O D. of it?
I reioyced in thy Statutes more
then in a'l VVealth. So the
Sacra-

Christian Letters,

Sacramēts, which are the pledges of himselfe to vs, these are the loue-tokens hee sendeth to vs, while wee are absent from him in the body. Lastly, by louing his children and friends. You louing your husband, thinke his friends welcome, and loue them. Could you thinke one loued you, and loued not your Sonne? So they that loue him that begetteth, loue him also who is begotten. 1. *Iob.* 5. 1. Now then, let vs not bee false to our owne hearts, and wee may confesse that we want a great deale of loue to our God. For, when are we glad de at the hearte rootes in our God? When doe we long after his appearing? Nay God is faine to smoke vs forth of this world with many trials, and yet wee will not arise, and come away in our affection. When are

we

Christian Letters.

wee heartily ioyfull to heare his
voice, receiue his tokens ? When
doe wee busie our head to please
him, and when doeth it cutte vs
at the hearte if hee bee offended ?
Nowe then, if you see you want
it, what must you doe ? You must
shame your owne hearte within
your selfe, and say, What wretch
am I ! If my heart could bee glad
of euery strangers company, and
were dead within me, not ioying
in my husbands presence ; were
busie about other thinges, negli-
gent to my husband : longed for
other men, neuer wished to see
him if absent, what a shamefull
part were this in me ? Yet thus it is
my soul is married to thee (Lord)
thou hadst no dowrie with me,
but beggery and spirituall fil-
thinesse, yet thou boughtest me
deare, and hast put me in no lesse
then

Christian Letters.

then heauen for my ioynture, and yet loe, I can find a contentation and be merry at this or that earthly thing I can long to haue earthly matters which I lacke, I can be carefull how to please man, and and be grieved when ought doth crosse his liking, but am lacking in them all towarde thee. Then you must seeing this, and how your heart is full of harlotry loue to creatures, you must crie to God **L O R D** helpe mee, pare away this selfe loue, and false loue to the creature, make me loue thee: **L O R D** drawe mee after thee, and I shall follow thee as fast. And strengthen your selfe in faith, God will giue it you, for this is his promise, I will circumcise your heartes, and make you to loue mee with all your heartes : get this and you get
euey

Christian Letters.

every thing : This will make that which is irksome to the flesh, be meate and drinke to you, delightfull. ¶ Is not the nurcery of the childe a homely peece of worke? yet because the mother loueth it, though her sleepe bee broken, and her hand soiled, she vndergoeth it gladly. And not onely doeth it constrain vs, but make vs patient. What will not a wise woman beare and pocket patiently from a husband she loueth? Now one thing more I will warne you of and end, and that is a good meane of the former. Whilest you liue, learn to weane your selfe from the things of this VVorlde, Let him that buyeth, marieth, &c. for hee who immoderately loueth the thinges of this VVorlde, pride, profits, pleasure, the loue of the
Father

Christian Letters.

Father is not in him. She that hath
loued one man truely, she is sped,
as we say, shee can loue no more
husband, children, possessions,
much more the proude vanities,
and riotous gossippings of these
times. As an honest woman must
flee the stewes, so must wee not
haue our hearts seen among these
thinges. And this is more ease
to my easelesse fleshe, that God
gaue mee meenednesse of minde,
and neglect of such carnall cour-
ses in which I might haue had my
share, that I wish all my Christi-
an friends may receiue that grace
from him, which I trie by expe-
rience to haue so preti-
ous effect. The
Lord keepe
you.



Loving

Christian Letters.

LOving N. I received your Letters, in which you signifie the consummation of that vvhich I wish prosperous. The ground of all prosperitie is Gods blessing : without vvhich euey thing is a deadly poison to vs, whether it taste bitter, as crosses ; or sweete , as the more successefull issues of thinges ; whether it kill with painefull gripinges, as euils , or cast asleepe and moue laughter, as those things do which in themselves are to be esteemed outward blessings. The poysons spiritual, for taste, and effect , carry no lesse then corporall. Now the ground of blessing in all thinges, is Iesus Christ our Redeemer, bearing our curse for vs. (*Gal. 3. 13,*) and swallowing our deserued curse vpp into an vnfeigned blessing. I hope the eye of your soule
H looketh

Christian Letters.

looketh vp to him, who was lifted
vpon the cursed crosse, to heale
that curse wherewith sinne and
the diuell that olde serpent haue
stung vs. Againe, I doubt not
but your wiues prayers (who is
now departed) are of recorde in
heauen, and your sisters prayers
(who still liueth) are not in vaine
before him, who is a God hearing
prayer. Both haue wished you
blesednes through Iesus Christ.
I would haue beene with you be-
fore this letter, but that God hath
let my wiues weaknes to be more
then ordinary. We must take vp
our crosses, & when God biddeth
yoake, hee is the wisest man that
yeeldeth his necke most willing-
ly. This hath made me stay hither-
to; but the Lord easing his hand,
I resume my purpose of satisfying
your desire, and meane to follow
my

Christian Letters.

my letter at the heeles. The Lord make it prosperous. You tell me a louing tale, of bringing vp your wife, to enter her into my acquaintance. If you had no brother at *Cambridge*, it were pittie my sister should bee no sooner a wife then a widdow. You know the Lawe of the first yeare. The God of loue giue you holy loue in him, and keepe the fire in, when it is kindled. I hope I shall neuer forget my Christian duty to you, of being a helper to your faith, it shall goe hard when I helpe you not with a short Currie of matter to this purpose. My Wife remembers you and her Sister to God, and let my love rest with you, till God giue me to see you.

Farewell.

H 2

Loving

Christian Letters.

Loving Cosen, I haue a colde
spirite, who shewe thee no
more loue, but beare with me in
this winter of mine, and if euer
the Sunne of righteousness bee
pleased to make summer with
me, no one without my selfe, shall
haue more interest in the fruites
I then shall be taken with. It may
be the thread of your life shall bee
drawne out so farr, as to see these
words proue workes, which the
Lord hasten. How goeth the mat-
ter with your poore soule? How
doeth it get vp? How is it made
ready euery morning? How wal-
keth it all the day, when it is once
with the solemnitie of deuotion
dispatched? Doeth the eye of the
soule wake without matter, like
that heavy matter which in some
eyes and heads (too much staf-
fed) is often discerned? You may
know

Christian Letters

know if it be cleare, first, it will see God in his Christ, through the glaſſe of his word, and it will at ease hold waking before him. If you thus wake, you haue the start of mee, my shop windowes are longer in opening then mee thinkes I see you in making ready. Sometime the miste of my owne darkenesse, sometime earthly humors doe shoote into them, sometime a spirite of slumber and sloth doeth offer to close them, sometime clouds of spirituall darkenesse doe ouercast them, so that though they are waked, and in themselues lightesome, yet they see nothing, by reason of that obscuritie which is without them, wherewith they are environed, as it is with a man that sitteth with eyes wide open, in a roome where neither light of Sunn nor candle

Christian Letters.

commeth. Now while a man is flying to Christ, to gette the inward dimnelfe of his light cleared (for he can make his clay and spittle heale them) while hee getteth the distillation of by-thoughtes stopped, by looking to him who vnites our heart to himselfe, who worketh all our workes for vs, while he seeketh to that quickening spirit, to scatter his slumber, and laboureth him who is light it selfe, to expell those externall darknelles inuironing him, while one man is taske with his worke, another not thus molested, is ready, and hath dispatched. Well, our God doeth accept it for one of his sicke seruantes forenoone workes, to settle their cloaths orderly aboute them. I mention these thinges to lende you some light, by which you may better see

Christian Letters.

see your priuiledge, who are not forced to spend your strength in such a fashion. But the man that is well waked, must haue moouing, as well as sense returned. How doe the affections of your heart foote it to Christ, in way of thankfulness, who hath led you all your dayes, who is that Prince that maketh peace in you, whose secreete is the strength of your heart, that it fainteth not, whose fauour is that shield which doeth so couer you, that euils haue not leaue to assaile you, much lesse to preuaile against you? Is your heart in the conscious vnderstanding of any benefite, affectionate towards him? Then you are truly awake, lightsom, like to passe that day without too much wearines, & is with so fresh a spirit entered: then y^e Sun of righteousness hath

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got you vp. For as a greater fire draweth forth a lesser, and as the Sunne bodily rising daily ouer vs doeth draw forth the spirites of sense and moouing which are in the bodily creature; so doth that lighte and life of Israell, by his worke, though not perceiued, draw forth this spirituall motion of the life of God in vs, whereby we discern him, and in thankfulness make toward him. When your soule is now awaked, what doth it wash with, what doeth it put on? As wee Christians haue both guilt and deformed blott of sinne, so we haue a daily lauer, euen bloud and water; for our Christ came in both, to teach that hee doth not onely make attone-ment for the guilt of sinne, but doeth also cleanse vs by his spirit, from the spot of corruption. Now
then,

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then, If you looke at that great God, as your righteousness, by faith on his blood, shed with sense of the curse due to our sinne, and if you looke to Christ, who is made of God your sanctifier, to cleanse you from those inherent spotted daily, then you have washed in the fountaine opened for Israell, and are so cleansed (haue you but once washed in this kinde) that you shall neuer be defiled throughout againe, as Christ speaketh. Neuerthelesse, there must bee raiment put vpon the soule, yea, it must bee clad with compleat armour; for it is compassed with enemies, and the life of it is a warfare. Now when wee looke to Christ by faith, as our sanctifier and saluation, then we are thus clothed: he is our sanctifier, who must bring all our gra-

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ees from one degree to another, making that light of holinesse, that image of himselfe the second *Adam*, grow vppe in vs, as the light of the morning, till it cometh to the strength, taketh increase. He must be our Viceroy, tread Sathan vnder our feete, dissolve his works, crush the head of him for vs, he must finish the work of his grace with his owne power. Well, when you are thus forward, how doth your soule walk, putting it selfe forth in action, doth it goe limping, doeth it rest and can goe no further, as weary, doth it feare it shall not hold out, is it made sad with wante of anything? Many a good soule walketh thus; but I hope no earthly lusts fall about your feete, and puzzle them so that they cannot goe on freely. It may bee it is
weary

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weary sometime, and is fearefull, and is made sad, through some kind of circumstance. Well, let vs get conscience, what painefullnesse, what wearinesse, what weaknesse, what feare doe attend vs, our spirites being once poore in the priuity they haue of these matters, shal no sooner looke with the eye of faith to Christ, but the matter shall be mended. Hold him as who maketh the lame leape like a hinde, who enlargeth the heart to runne in the race of the commandments. Look to him the faithfull shepheard, who taketh vp the weary sheepe, that through feeblenesse can goe no further, to him, to whom the casting our eie, is the renewing our strength. Against feare of perseuering. challeng him as the author and finisher of your faith, reuerently tell him, it is a
peece:

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peece of his Fathers will that hee should not onely giue you to beleue, and his spirit for a time, but that hee should raise you vp at the last day. *Iob. 6. 39.* Finally, looke to your God, that hath said to *Abraham* and all the beleewing seed of him, walke before mee, I am God all sufficient, tell him you haue nothing but himselfe, in heauen nor yet in earth, in comparison of him, and hee cannot but supply with himselfe, euery thing to you.

Thus the asking a question, which I did not thinke of, when I set pen to paper, hath drawne me on to matter not intended. I cannot now annexe the other, for my letter is sent for. I haue been neither well this five weekes, nor yet sicke enough to make me better.

The

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The Lord be our daily strength,
direction, blessing, comfort, and
protection for ever.

MY deare friende and brother in him, who is not ashamed to call vs brethren, I cannot but salute you, and let you heare how it is with mee: for I knowe my lines cannot come to you more soon then welcome. I was scarce alighted from my horse, but an aguish distemper did seize on me, and follow mee in manner of an *Heticke*, to which I have a habitude, even in my best health. Beside, I have bene troubled with such an inflammation of some of those *interiora viscera*, that I could not sleepe two houres, but extremitie of inward heates would awaken mee.

In

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In which kind I went some five weekes, but now I thanke God, my body, though a little more bettered, is in such state as formerly it hath been. For my soule, I stil go on in yeares and months of labour, according as my Lord hath measured. I feele such ignorance of God and all his wayes so many yeares toward me, such folly, which keepeth me from taking any thing to heart, which respecteth G O D, or concerneth my selfe, such vncircumcision of heart, which maketh mee that I cannot be holily poore and abiect, though conscious of innumerable motives, past, present, imminent, which might mooue mee thereto : Lastly, I feele such a Selfe-sufficiency, as will not let mee perceiue what needs I haue of my God to bee with

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with mee, for quickening, strengthening, comforting, directing, prospering of mee in my course, though this breath of our nostrils, is not more necessary to the being and continewing of this bodily life, then is his blessed presence, to the causing and mainetaining of all our comfort. These thinges doe renewe their assault on mee euery day, and notwithstanding I renewe dayly my endeaour against them, yet I cannot recouer such supplie of grace, as shoulde make me walke more at large this way. But harde lessons are not easily learned.

Sometime finding small effect, I am ready to thinke, my labour is in vaine, but then I consider, all is not in vaine whose effect doeth not presently appear:

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appeare: seede is long time sown before haruest. Secondly, strength spirituall doth expell spirituall corruption, as strength naturall doth sick humors. Strength naturall, if it bee in fulnesse, it doeth *small & small* purge out that matter which is contrary to it: but if it be in mediocritie, it doth expell so farre, that though sicke matter still remaine, yet it is lightened, and becommeth more tollerable to nature. Neither is eating and drinking in vaine, because we cannot so refresh our selues, but that hunger will still returne on vs. Sometime the familiarity of it, doeth make me ready to passe by it, not mooued at all against it: euen as things offensive to nature at first, grow by custom little grieuous. But I flie to God who hath promised to put all enmity

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mity in vs against the seede of the Serpent, which wee finde to remaine within vs; I say to my Christ, as thou doest reach mee this cup, like a daily diet drinke, so make it wholsome to me. Some time wearinesse doth surprize me: then I thinke of Israell, amongst whose temptations, one was from the length of the way, euen wearinesse of wandring. I looke to Christ, and pray him to strengthen me, that I may followe the Marche, that I may followe him whithersoever he leadeth. Then I thinke, when are men weary (being refreshed with sleepe) to resume their earthly affaires; I say with my selfe, for what dost thou keepe mee? for what dost thou refresh mee? O my Shepheard, thou hast no other wooll nor milke from me! Againe, I consider

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der how dangerous it is to intermit, if when I have the most frequent indeauors, I finde it enough to walke weakely, what woulde become of mee, were these neglected? Lord enlarge my heart with thy strength, that I may suffer hardship like a good souldier, without shrinking at it. I thinke you know the like things in darknesse, but feare not, nor faint not, though we bee to that life of his, like as colde water and drie ashes are to heate, in which naturally, heate can neuer bee fixed, yet when our God hath prooued our faith and patience, hee, who calleth the things that are not as if they were, hee vwho calleth lighte out of darkenesse: will imprinte in our Soules, and make these things as fixed possessions vvith vs, vvhich now like
lighten-

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lightenings are not more soone manifested, then vanished: His forbearance is but till the fittest time for him to giue it, and vs to receiue it; the Lorde make vs, in the meane while, of vnderstanding hearts.

We in outward things wish to be cured rather securely then speedily, neither would we haue summer in winter, for the winter is as necessary for the rooting of things, as the summer to make things shoote foorth with fruite smilingly.

Yours in Christian affection
Paul Bayne.

My

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MY deare Friend, the heare-
say of your welfare is to me
most welcome. I was sorry that
my letter miscarryed, but there
can bee no defect in any instru-
ment, which doeth not *cadere*
sub electionem supremi artificis. If
the fruit of our body proue abor-
tue, wee prayse him, how much
more must wee sanctifie his wise
prouidence, when the like case fal-
leth out but in a letter, which is
such a birth of the mind, as may
by a second conception be framed
againc with aduantage. I did
write vnto you some things con-
cerning my owne estate, how I
found my hezrt in my visitation,
what was my practise, euen to
compasse those wals of darknesse
which I discerned in my selfe, and
in silence and rest to waite on my
God for his saluation in the down
fall

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fall of them. I count it impertinent to rub vp my memory in regard of that, I this way discourfed though in the circumstances I then vfed, it did befeeme my condition, and would haue reliſhed wel to your vnderſtanding. A ſecond braunch of my letter concerned your ſelfe, and this vncomfortable deadneſſe which againe you mention, the heads whereof I will labour to recall as I may, though I cannot reach that ſtraine in which I found my ſelfe when I indited the former.

About this deadneſſe of ſpिरितe, I did conſider two things. Firſt, the reaſons for which God did let it hang about vs. Secondly, the courſe we were to take againſt it. The Lord doeth it for many good ends. 1. That it may be a ſpurr inciting vs to go forth
to

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to him, who is the quickening spirit, that thus we might experimentally finde the quickening vertue of Christ, who doth lighten our eyes, and bring vs out of these fits, to feele our selues aliuē before him, could we thirst after the liuing God, did we not suffer this defect of life? Men seeke not those things abroad, which they are ful of at home. Hence it is that whē God wil bring vs to him selfe, as the foundation of this or that good, which he would communicate, hee doeth followe vs with experience of the contrary in our selues, that being conscious how it is with vs, wee might flie to him who is All-sufficient. Againe, wee cannot experimentally know God to bee in Christ a quickening spirit, shoulde wee not feele an intercourse of his death,

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death, and a powerfull expulſing of it from his vertue working in vs. The more often the Patient growing into paine, is eaſed by Phyſicke, the more experimentally hee ſeeth the arte of his Phyſition and benefite of Medicine. Thirdly, we haue this remainder of death, that wee may better conſider of our naturall eſtate, how of our ſelues we are wholly eſtranged from the life of God: for what wee remaine in parte, that we are wholly by nature.

Fourthly that we might the better helpe others in this temptation.

Fiftly, that wee might taſte our life more ſweetely, and preſerue it more carefully: wee find with pleaſure what we ſeek with paine. Sixtly, that wee may know, and teach others how they

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they must depend on God for the consideration and moouing of their grace daily, as well for the being and first producing of it. Lastly, that we may be led into the knowledge of our own hearts, whether that worke is in them which will strue for life, as euery thing that hath life, will struggle to part with it, or whether they will passe it ouer heedelesly and slothfully. Certainly if we marke the working of our spirites, and course of God in such an euil law, we shall learne out of it manifold wisdom. Now for the course we are to take, it standeth, first, in resolving to encounter this disease, then in practising that we may bee cleared of it: the diuell will be ready if we stirre this way to serue a *Supersedeas*, sometime by suggesting that the nature

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ture of this is no such thing as may not be borne, it doeth not wait the conscience, but such foolish patients, who will not *venienti occurrere morbo*, they at length, are paide home with paine, so much the more, by how much they haue the longer delayed. In the body, let a man not expell the superfluitie, nature hath contracted, the quantity or acrimenie of it will so increase, that he shall bee forced to come to it with more paine, or there wil be bred on him some painefull sickenesse. Let vs strue to expell euery such matter in our soules, wee shall find it true in soules as well as bodies, *Retentio excernendorum est parens morbi.*

Secondly, it will be suggested, why, strue with it as we will, it will returne : Doe wee cease to

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cate daily and refresh nature, because hunger and faintnesse doe still returne vpon vs? Is it not a benefite to be eased for the present, to keepe downe an enemy, to doe that which we know will at length bring to perfect health, though we cannot forth of hand be fully cured? Sometime wee thinke, it is not well it shoulde be thus, but imployments will not let me turne to it as I would, we could finde in heart to deale with it, but that we cannot while it. But will a man not bee at leisure to take Physicke for his body? What is worthy our time, if our soules life may not haue it afforded? Againe, time is not lost which is spent this way, for **G O D** doeth attende the time wee spende after conflicting, with greater blessing, and leauens the
the

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the knowledge wee gather , so that it becommeth affectionate and practicall , beside the wisdom which is to bee learned, from observing the working of your soule vnder such a temptation. But when you haue repelled such like ligatures, by which the Diuell vvoulde hinder the vvill from resolving resistance, in the nexte place, you must encounter this deadly passion by such a constant course as may free you from it. The course standeth chiefly in a threefolde practise. For , as wee first ripen and and prepare matters , that the medicine may carry them away more easily , *Medicandum est concoctis non erudis, &c.* So here, you must labour to holde your thoughtes, and ponder vppon this euill, considering

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what it is in it selfe, what effects it hath for present, what it threatneth, should not grace preuent.

In the next place, you must take downe the medicine; lay holde on Christ, your life and quicknance.

Your third practise must be to take a walke in some wordes of promise this way, which agitation of your soule doeth stirre vp the supernaturall heate of faith (as motion doeth the naturall) by which meanes we come to feele our medicine worke, Christ shew himfelfe more and more effectually. To set you downe in breife an example; thus I concoct the thing, meditation preparing, Good Lord, what a state is his, what a bed-ridd disposition doth hang about mee, were my body in an apoplexie, were I dead but
of

of one side, it woulde goe neare me; but to haue my soule thus benumbed, that I can neither find comfortable sense nor motion in it towarde thinges spirituall, how much more shoulde it affect me? What euer I set vpon, it is present with me, it maketh my duties as distastfull in themselves to thee, as deadened drinke to the stomacke: it keepeth mee from comforte for the presente, and what doth it not threaten, if thy mercy should not preuent; yea it is so much the more dangerous, by how much more connaturall, for I cannot take in this sleepe, and though it be so deadly, yet am no whit affrighted. 2. Alas, what shall I doe? To thee I looke Lord, who biddest vs awake, and promisest to lightē our eyes from this miste of death, with which

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they are overshadowed, to thee who art the life & quickning spirit, to thee, in whom, as a roote, my life is hid. How long shall I live in light, and complaine of darkenelle? How long shall I bee within thee the fountaine of life, and feele death so cumberfom to mee? The stronger worketh on that which is weaker, & doth assimilate it to it selfe. Oh, display thy strength, & make his death flie before thee from forth of thy member. 3. *Mooring of faith.* It is thy will our heartes shoulde live vwho seeke thee, yea that wee shoulde haue life abundantly, thou hast said, come to me and your hearts shall live, thou hast promised vs, that we shall so drinke of thy spirit, that it shall flow from vs abundantly. O strengthen mee, thou author and finisher of faith,
to

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to hold thee the rocke, till I see these waues of death, as it were, breake themselues, and passe away.

In such like practise I haue often founde this shaddowe of death lying before me, I haue alwayes founde a peaceable reste, expecting enlargement more confidently; when I haue not found it easing me for the present, yet it hath disposed mee to receiue quickenance afterward, as costlie bodies, though they haue not alwayes easement when they offer, yet the offer doeth facilitate the course, and dispose the body to easement after.

Thus out of loue I haue a little lent you my selfe, the Lord bleste vs with that spirite vvhich preuaileth: The meane while I vwill desire that vvee both

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may watch in prayer one for another.

Yours as his owne,
Paul Bayne.

SYR, you may thinke mee a
Sgrave rather, in whome all
your kindneses are buried, then
a thankfull friend, to whome
who so giueth, selleth, dearly,
they say, so commodious to
the doner the thing prooueth,
which was freely bestowed. Ne-
uerthelesse, your wisdom and
loue will not dare say, iudge o-
uer hastily vppon apparence,
knowing well, that as there may
be a shew of good, yet godlines,
where there is not the substance
and power: so there may bee a
semblance of euill, euen of vn-
thankfulness,

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thankfulnesse, where yet the vice it selfe doeth not harbour. Your Nephewes last visiting you, was hid from me, till about bedd-time the night before hee tooke his iourney; assure your selfe, I could not haue beene priuie to his purpose without setting my pen to paper, though I am none of the forwardest about this errand. I doe remember all your loue, so doeth he also who is most apprehensiu of what is done to him in his children and members. They vse in *Spayne* a powerfull speech to this purpose, that *Who so wipeth the childes nose, kisseth the mothers cheek*: so kindly naturall parents construe the homeliest offices done to their children: how then shall not hee accept of all such duty as is done to him in his children, whose loue is such.

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to his, that the wombe-loue of the tenderest mother is farre inferior. For my selfe, I cannot shew you any thankfull remembrance of you, better then by remembring you in those dueties which though they most concern vs, yet we are most subiect to be forgetful in them. Worldly wisdom doth teach men to see the benefite of health and wealth, yea, to haue sagacitie for seeing what neede they may come to, when vvee haue so many good husbandes, seeking these outward things, and prouiding against a raynie day, that no euent may take them vnprovided: the Lord make vs wise to see the true wealth and health of our spirites for the present, and to prepare for our comforte against such times wherein the Lord shall trie

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vs. I will commune with you about these points, as God shall inable. Men who woulde gather an earthly treasure, worldely wealth, must first make sure that their penny be good siluer, that the things which they deale in be matters of worth, for countefeite false commodities heaped vp, deserue not to bee called wealth or treasure: and what is the wisdom of heavenly marchants, but to seeke good pearles, right for their kinde: true faith, such as purifieth the hart: true repentance such as is accompanied with change in hart, in conuersion: true sanctifying grace, such as maketh the hearte honest: true fruits of righteousness, such as are through the helpe of Christ to the glory of G O D, these are things that make a man wealthy.

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thieindeede, true faith, laying holde on the vnsearcheable riches of Christ, on all Gods speciall promises, which more enrich the soule that getteth them, then bonds of thousands doe persons who possesse them. True repentance, it doth get an acquittance and full release from God of all our debts, and doth make vs no lesse happy, then a *Quietus est* doeth him who is subiect to great and dangerous accountes. That grace which maketh the heart honest without hypocrisie, that is no small wealth: for ciuill men doe reckon their earnestes and pledges lying in pawne, for something, as parte of their substance. Finally, those workes which come from righteousness, and are sincerely directed to Gods glory, they are a treasure, as it is
wealth

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wealth to haue done such a thing
amongst men, to which greate
honour and liuing is adiudged. E-
uen as mony fetcheth euery earth-
ly thing that heart can desire, so
these are currant coyne in hea-
uen, able to procure what euer
we can wish, that is good for vs:
when Christ saw but one of these
in that woman of *Canaan*, O wo-
man (saith hee) great is thy faith,
be it to thee as thou art pleased.
Wherefore, deare Sr. labour for
these precious things: all is not
gold that glisters; let vs imitate
the wise of this world, the mony
they hoord vp to make a treasure
they will see it shall be right Bul-
lion, yea that it shall not be clip-
ped and washed, but of full
waight: finally, that it shall haue
the Kinges inscription. Let vs
looke that our grace bee right,
waite

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without any predominate sinne
intermedled, which woulde bee
as a flie in our sweete oyntments :
let vs take care our workes bee
good for the obiekt, bee full, and
though, not comming by halves
from vs : Finally, that they be sin-
cere, hauing the glory of God, as
an inscription stamped vppon
them from our hearts ; thus they
shall not deceiue vs, but stande
with vs, as a treasure inualucable.
A second thing I marke in getting
earthly treasures is, that there
must bee a daily diligent adding
vnto, and augmenting that wher-
with we first began. Though a
man hath good golde and siluer
by him. yet till he hath it in some
quantity, hee is not saide to bee
rich, or to haue treasure stored
by him. Thus it is with vs ; *Rome*
is not builde in a day, men are all
their

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their dayes in getting together a more compleat treasure. Thus we Christians, though from our first beleeuing we haue vnsearcheable riches, yet, if wee speake comparatiuely, wee haue not that wealth and consummate treasure, which we come afterwards vnto, when now we haue well run on in that race which is set before vs. Wherefore giue diligence to increase your graces, vvhich God of mercy hath begunne. Let the righteous be more righteous, the holy more holy. If our grace bee true, there will bee a further accesse of grace: Wealth goeth to wealth, euen as stones doe to a stone-heape already mounted. Wherefore, let vs euery day draw one line this way: let vs count that an vnprofitable day where in wee haue not something laboured.

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laboured with our hearts for the fuller apprehension of our sinnes dwelling in vs, that so pouerty of spirite may dwell more and more in vs, wherein wee haue not somewhat enforced our harts to stay themselves on the Lorde & his precious promises: wherein we haue not called on our soules, to put themselves forth in more thankefull acknowledgement of that loue, faithfulnessse, and patience which wee see doe follow vs day by day. Finally, wherein we get not something don which may be as a good foundation, and further our reckoning, when we shall be accountant to God. Wee must bee no more weary of this, then earthly husbands are of reforming their businesse: the sweetnesste and peace of those wayes shoulde affect vs. Looke as men

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at first, while pouerty doth pinch them, they seeke wealth with much griefe and anxiety : but when once they haue gotten well about them, then fleshed with the fruite of their former labour, they make a play of following the world, to the increase of their substance, for they seeke not so much out of indigency, as out of a complacency and delight which they finde in their possessions : thus we Christians, when once we haue attained some first fruites this way, we shoulde with delight followe on to perfection. A third practise by which worldly wealth commeth in, as a carefull retaining what is once gotten. Good rents, with little or no expence, are the surest Alchymie that euer was founde out : whereas let incommings bee ne-
uer

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uer so large, one backe doore
not looked vnto, may bring the
whole house to ruine. Where-
fore wee must take heede of all
such things which waste and ex-
tinguish grace in a maner, giuing
place to sinne, so as; to yeelde
to it, and lie downe vnder it.
Otherwise, he that stumbles and
comes not downe, gets ground:
the trippings of Gods children,
in which they recouer themselves,
bring them on with greater ad-
uantage. Againe, we must take
heede of dead companies, of for-
mall performances, which are a
peale bed-ward: Finally, of run-
ning our selues into projects of
worldely pompe and profites,
which are the common choake-
weede of grace: whose heart al-
most haue not these thornes ouer
growne: Thus you see how we
may

may by the worlde, learne a way
to thriue in the best wealth. Now
I come to the latter point of pre-
paratiō, wherby we may be able
to stand in the houre of tryall. In
this I will be shorter, my pen be-
ing run foorth beyond my pur-
pose in the former. The longest
dayes haue nighte at length en-
tring: yea there is no winde
which may not blowe raine, if
God be so pleased. Estates which
haue the longest periods of pro-
sperity, are at length exercised;
and there is no condition so sure
and peaceable, but may turn tem-
pestuous on the sudden, shold not
God be more gracious. Wherefore
let vs be appointed and fitted for
euery euent. Preparing for warre
maintaineth peace: wearing a wea-
pō makes not vs the sooner set on
nay it preuentsthis dāger, & makes

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vs ready to defende our selues,
when at any time we are assailed.
Now this practise chiefly standeth
in these three things. First, in
getting a spirituall sagacity, by
which our soules doe discern
forehand, what kinde of euents
they may be subiect vnto, in this
vale of teares. Nature by instinct
giueth vnto reasonable creatures
a faculty, which maketh them
forehand apprehensiuē of that
which is ready to ensue. The wisdom
dome which is from aboue, maketh
the Lords children sensible
in like kinde, that as *Iob*, so they
in their greatest calme foresee
how Gods hand may change, for
the exercise of them. The second
part of practise standeth in this,
in learning by due considerations,
how wanting we are in wisdom,
and weake in strength,
which

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vvhich maketh able to stande
vvhhen God tryeth. The thirde
thing is flying to God by faith,
and holding him, as who hath
be- is, and must be for euer
or all our saluation, looking to
Christ the author and finisher of
our faith, who hath receiued his
commaundement of his Father,
that he should not onely call vs,
and bring vs into state of grace,
but also raise vs vp at the last day,
who is that great God our Sauior,
that will keepe his from euery e-
uill worke, to his heavenly king-
dome. Now, when we thus hang
on God against all euent, wee
are in a strong Tower, wherein
the gates of hell shall not bee able
to hurt vs, much lesse to preuaile
against vs. God doeth set vs to
schoole vnto the Conies, that of
them we might learn this lesson;
they

Christian Letters.

they are a weake timorous creature, yet being conscious of their weakenesse, they worke themselves holdes in the earth, burrowes, whereto they may retire for shelter: and though they goe forth sometimes, yet euer and anon they returne to their holdes. O so must wee in conscience of our weakenesse, by faith worke our selues into the rocke Christ Iesus: and though sometime wee are abroad as it were in many other matters, yet weemust still returne, and renew our beliefe toward him.



My

Christian Letters.

MY beloued Friende, and
Christian Brother, I am
gladde to heare of your safe re-
turne. If my Sonne goe on,
setting his heart to get learning,
I will set my heart to procure him
all due incouragement in so good
a course. Concerning the change
of your estate, it is with our soules
as with our bodies, euery age hath
seuerall diseases, and wee see as
our dispositions and the seasons
vary, so there is a succession of di-
uers sickenneses accordingly. Our
new birth being conceiued and
bred in faith perfectly formed in
holinesse, we are vsually first assai-
ned in that which is first in nature be-
gotten in vs; I haue seldom mar-
ked temptation in both these
kindes at once, God so mercifully
disposing, that two so great sick-
neses should not be found com-
plicate;

Christian Letters.

plicate : for who could stande vnder them combined? Againe choller can hardly cause any hott kind of sickenesse, while there is store of bloud and waterish humors bridling of it, for these are *frangibilis* : so our vnholinesse, while we are exercised with doubtings of Gods grace, cannot moue as when all is quiet, this very trouble causing my faith conflict, is *frangum concupiscentie*, and doeth *per se* interrupt the act, though it cannot expell the habit being considered by it selfe. Wherefore though you finde the winde gone into another corner, your spirituall nakednesse now most to molest you : and though you together obserue, that you are not so apprehensiuie of so great an euill as you ought, yet haue you no cause, but to goe on peaceably,

Christian Letters.

peaceable, looking to that prince of peace, who will giue the peace of sanctification in the quiet fruit of righteousness, as he hath the peace of iustification, which sometimes in some degree you wanted. For the first we must make account our exercises will runne in a circle, the ending of one will begin another, till God hath by many things sufficiently proued vs, that in our latter ends he may doe vs good. Fishermen must not make dainty of cold water, nor christians to meet with these cases. Secondly you must marke how gently God doth bring on your tryall this way, making you rather to discover defect and want of righteousness, then to feele those lawes of euill, and mouings of grievous sinnes, the root whereof doth

K

sticke

Christian Letters.

sticke in your nature. To want health, and doe euery naturall action feebley, is a grieffe, but to feele sharpe pangs of some painefull disease, is more grieuous. Thirdly, shoulde wee not bee trained thus by experience to see that wee are a *Tobu & Boku*, a true Spirituall *Chaos* of emptinesse and deformitie, wee could not bee poore in spirite, follow Christ as who is made of GOD our sanctification, that is, our sanctifier: wee could not comfort others in this state, nor taste our owne happinesse sweete in that degree, wherein we shall doe after these things experienced of vs. Now though you doe not feele this mysterie, and take it to heart as you desire, yet this doth but further open our defect, that wee may seeke answerably
to

Christian Letters.

to be supplied. We are not more empty of grace, then by nature carelesse to haue any : we would let it lye as a refuse thing, should not God inspire vs with new desires seeking after it. Againe, as a foolish carelesnesse, so a spirituall sloth possesseth vs, that causeth vs think, a little better with ease, then plenty, which commeth with any great trauaile. But what of this? when I see it I tell it all to God, suing to him, that the more I see misery abounding, the more his mercy may abound also; I look to him who as he hath called mee to sanctification with an operative calling: so he must bring mee to that happy estate, as who is *Iehouah* my sanctifier. I learn in a word, this work will neuer go forward, shoulde not God in mee, as hee hath begunne it, so goe on in

Christian Letters.

it sanctifying me throughout. Againe, though I loue to search vnto the quicke, yet there is some reason, why hatred and griefe should not so moue in this estate, as when sinfull passions come to stirre in our members, and lead vs captiue. For, looke as nature, while such matter doeth but in some degree cause a *Cachexie*, and make her worke feebly and imperfectly in all she worketh, nature I say, is not so sensible here, nor doeth not bestirre her selfe, as when some acute sickenesse doeth heauily afflict: so it is euen with grace in the soule, it cannot be in that measure apprehensue in this state, wherein it rather findeth it selfe to lacke some degrees of health it vvoulde haue, then to be infected with intolerable sickenesse; but the trueth is,
let

Christian Letters.

Let sinne doe what it will, wee cannot hate it of our selues: but as by nature we loue our selues, so that sinfull image which is by nature propagated in vs. Some Saints haue found this, who ha- uing been molested many yeares with some corruptions; neuer- thelesse haue found, that at some- times, they haue not beene able to looke toward them with dis- pleasure. I had thought new- cockering mother coulde take that at a childes hand, which we put vp and suffer from our lustes: but withall, I haue learned to see that promise, and hold Christ to that purpose, I will put enmity (saith God) betweene thy seede and the seede of the woman; be- twixt Christ, and that life of his in all his members, and the mul- titude of reprobates, and that life

Christian Letters.

of Sathan (for sinne may bee called his image) which is not onely in them who are his seede, but in vs also, till by Christ it be subdued: should not God blow vp his grace so far, we could not feelee enmitie against this seed of sinne, which Sathan hath sowed in vs. Wherefore bee not carefull in any thing; but that there creepe not vpon you a despising of lesser things, for if little things be not dealt with, God will make greater looke in, which will cause vs more exercise. Happy is that man who doeth deale with things betime, labouring to feelee them grieuous, looking to Christ his helper against them. That man is a strange Christian, what euer hee may thinke, though his strength may be afflicted that hee cannot feelee it great; yet *vires*
afflicta

Christian Letters.

afflicta and *vires prostrata* are much different. Againe, hee shall scape much diseasement by his timely resistance. Let any man of great strength haue some superfluity of matter tending to sickenesse, hee doeth betime expell it by imperceiueable sweates, or other easie wayes : Lesser strength letteth it lie till it be ponderous and of acrimony, and some way more grieuously offendeth, and then it doeth more painefully vpward and downward driue it forth : The weakest strength of all, feeles it selfe oppressed, and til holpen by some medicine, cannot expell, & then doth it painfully and in part only: the more strength, the sooner is a thing contrary to nature expelled ; the sooner the lesse painefully alwayes. Well, the Carriar

Christian Letters.

doeth stay my letter, I must bee
short.

Yours in brotherly affection,
Paul Bayne.

MY loving Friend, though
I winter not fast by you,
as heretofore, yet I haue you in
remembrance, for, eaten bread
should not be forgotten. I thinke
my selfe much indebt to you,
for the loue I receiued from you,
and though I must still ride be-
hinde, I meane, come shorte in
regard of requitall, yet I will not
be wanting in thankfull confel-
sing of kindnesse forepassed. It is
with thankfulnesse as with loue,
it will creepe when it cannot go.
I hope you neglect not your best
marchandize, the seeking those
pearles

Christian Letters.

pearles which wil mak your soule rich before God: That marchant world-warde is in small account, who neither hath ware nor money: In like estate are Christians who trading in the militaunt Church, haue no part nor portion in the heauenly and true treasure. It is a thing full of confusion, and very vnhappy to be without earthly possessions. Hence it is, that men in this taking, they hang downe the head, when they haue no means wherby to compass the earthly good which they desire, whereas others who haue them, carry their noses into the wind, haue all that heart can wish, they loose no longing. Thus what shall be their confusion who are not rich in faith and repentance, the onely currant coyne which doth go with God, & fetch down

Christian Letters.

what euer heavenly blessing wee
can desire. Wherefore in lieu of
all your loue, let me exhort you,
first, to labour more and more
for true grace. Secondly, to vse
it and increase it daily. Thirdly,
to watch against all such things,
which may (like a backe dore) im-
payre and waste it. For the first ;
the wise marchant doth seeke for
good pearles, such as are right in
their kinde : an *Indian* Diamond
and a *Bristow* Stone looke alike ,
but differ much in the iudgement
of a cunning Lapidist : No man
can gather a treasure, vnlesse hee
select that which is precious , a
masse of counters are not to bee
counted a treasure. Seek then that
knowledge of Christ which may
make you put off the old man, so
to know God as a child knoweth
his father, with an affectiue pro-
perry

Christian Letters.

perty which doth vnite the heart
to him. So to beleue that you
may feele your hearte purged
through faith, so to do euery work
of righteousnesse, that you may
feele your selfe enabled to it,
through C H R I S T , and
finde that your soule directs it to
G O D S glory: for as that mo-
ney onely is Treasure, which
is of right Bullion, that is
good Mettall, and hath the
K I N G S inscription: So that
worke onely will make a true
Treasure and good foundation,
which proceedeth from Christ,
dwelling in vs through faith, and
is directed to G O D , by which
meanes it is stamped, as it were,
with his Image. For the second;
As you must get these thinges,
so you must trade with them,
seeke their encrease: hee that
husbands

Christian Letters.

husbandes his stocke, shall haue more. Men are long gatherers before they haue got them a treasure. So Christians, though on the first beleeuing they receiue vnsearcheable riches, yet their treasure is to be consummate and perfected from day to day. There is a double thirst and desire after wealth in the worlde ; the one commeth from indigency, as a man in extreame drought longeth for drinke, and in extreame want, for something which might helpe him. There is another desire, which commeth from complacency, from pleasure felte in that we haue obtained ; thus a man, when thirst is in some degree quenched, desireth to drinke againe ; thus a poore man, hauing now gotten something wel about him, yet would faine haue

Christian Letters.

a more flush, full estate, better is still better : this desire then must be in all Christians : the goodnes of the things they haue tasted, must affect them with a further desire of increasing in them. I would haue you be as I haue seen some good husbandes in dead time, when stirrings faile, they count the day lost in which they haue had no takings. Accounte that day as lost, wherein you haue not gotten some more sense of sinne, wherein your faith hath not something more enforced it selfe to lay hold on God and his precious promises, wherein some good thing is not done, which may stand as a good foundation, wheron the conscience may relie as an vndoubted testimony of saving beliefe. Lastly, take heede of that which may quench your affection

Christian Letters.

affection to God, as dead companie, who can neuer speake, nor haue the language of *Canaan*: inordinate and double diligence about earthly things. More perish with preposterous following of lawfull things, then do by vn-lawfull courses. Soft sand swallow more ships, then hard rockes split asunder. *Licetis perimus omnes*. Eating, drinking building, matter of marriage, the world shall bee drowned in these, when Christ comes to iudgement. Vse all good meanes not with drawing your selfe from them. Disusing meanes quencheth grace, as vvith holding fuell quencheth fire. Weed out of your heart all such things, as like a choake-weed spring vp and smother better deuotions. Men grow rich not onely by getting, but by sauing
and

Christian Letters.

and holding together that they
haue gotten. Great gettings with
little spendings, is the most ap-
proued Alchymie: should one
haue neuer such takings, if one
should filch out his gaine as it
came in, he would not increase
in substance. Thus Christians
must looke the Diuell robb them
not by any meanes, of any grace
which they haue obtayned, that
so their soules may thriue in their
heauenly estate. But my letter
swelleth beyond my intendment,
and I cannot hold backe my pen
from affording you any thing,
whom I haue found so
forward in shew-
ing me kind-
nesse.



Sister.

Christian Letters.

Sister *M.* my wife and I held
it meete to signifie both our re-
membrance of you, whom your
token hath testified not to be vn-
mindefull of vs both, for when
my wife is thought on, I thinke
then I am not quite forgotten.
You will be desirous to know how
my wife and her place agreeth.
Concerning which I enfourme
you thus much, that both of vs,
in regard of all circumstances, do
thinke our liues well fallen; if we
shoulde speake otherwise, wee
shoulde not sanctifie him in our
hearts, who is mercifull to vs.
Neuertheles, you must not thinke
that we haue such a condition, in
which no sorrowes in the fleshe
and otherwise, are not intermed-
led, wee liue not in that earthly
paradise, but our liues are so made
comfortable through Gods grace
that

Christian Letters.

that wee know there remaineth
yet a further rest for his people ;
the which the rather I mention,
that you should not thinke much
if in your condition, all thinges
suite not with your desire, because
that this is no other thing then
wherewith your brethren and si-
sters euery where conflict. There
is a sweate of the brow on euery
calling, a wearisome vanity on
euery condition, onely the grace
of God in Christ doeth dispence
with much which might iustly be-
fall vs, and doeth strengthen vs
to beare that comfortably in time
which his fatherly wisdom
shall not haue released. And be-
cause I knowe not in what argu-
ment to speake more for your
comfort, I will prosecute in a few
lines this argument. It pleaseth
God to let vs finde some conditi-
ons

Christian Letters.

ons not sit so well vppon vs as
hetheretofore they haue done,
yea, the same things waxe tedi-
ous, which haue beene delightfull,
for our loue, our hatred, the or-
dering of our affections, is not
in our power, but doeth vary ac-
cording to Gods pleasure. Now
when vvee obserue such thinges
grow on vs, we must bethinke vs
of the cause, for that is the nexte
way to discerne how our griefe
must bee cured. Now thus it is
with vs that the comfort of our e-
state doth result more from car-
nall easment often, and content-
ments in it, then from the grace
of God in Christ Iesus, shedd into
the heart by meanes of it. Now
God seeing this, doeth so worke,
that things pleasant in themselues
become distastefull to vs, to the
end that wee might seeke more
vnto

Christian Letters.

vnto him, and take vpp all our contentment in him, that thus, hee our creator and redeemer, might bee the rest of our heartes, not the creature. Our hearts are full of secrete Idolatrie aboue measure : Now then, when God doeth vnsettle our hearts from a contentment vvhich is carnall , hee doeth it but to lead vs to reach our contentation by true godlinesse. VVhat a sweete life is it , that when a man is not troubled with desires of this Worlde , vvith griefes , or deluded with the ioyes of it, which are like the crackling of thornes vnder a pot, as soone quenched as kindled : But if we grow to desire things Heauenly, to seeke diligently the things vvhich are Aboue , this desire vvill
take

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take off the edge of other that are worldly. If we learne to reioyce in Christ Iesus, it will kill this false ioy, the end whereof is heauinelle. If we grieve for our sins according to that, *Weepe for your sinnes ye daughters of Ierusalem.* It will drowne earthly sorrowes, that they shall be as nothing with vs. Grow vp in these things, and I may truely say, you shall haue a kingdome in your selfe. I am bold vpon so small acquaintance to exhorte you in these things, a duty which wee are bounde to as Christians, where occasion doeth require it. I might write further to you: but I rather stint my selfe then roue vncertainely. If I could know how to performe an office of Christian loue to you, I would study the case but it should bee performed. My wife

Christian Letters.

wife doth remember her selfe vnto you. Your friends are well with vs. Thus in hast I take my leaue, wishing that the peace of God which passeth vnderstanding may keepe your heart vnto the end and in the end.

Least your halting should turn
foorth hurtfully to you and
others, I write more speedily.
You ask two questions; The first
about the communicants dueties;
the second about kneeling. The
first, whether you may receiue
with one who for want of skill
or will is no preaching minister.
To which I answer in two con-
siderations; first if hee bee able
to preach but will not, it is no
question; for defect in qualifica-
tion, not in exercise, breedeth
doubt

Christian Letters.

doubt of mens calling and authoritie. Againe, the exercise of Preaching is not necessary in the Minister to the being of the sacrament, but requisite onely to the well-being and greater fruit of it. If the Minister be not able to Preach, the doubt is much augmented; for God it seemeth doth disanable him, he that careth not for knowing. God reiecteth him as no Priest. *Hos. 4. 5.* Secondly, All Christes Ministers must teach and baptize, &c. *Mat. 28.* Thirdly, it is counted *Ieroboams* sinne to set vppe vile insufficient ones. *2. King. 15. 33.* Fourthly, They are commended that folde their inheritances, and left such Priests. Fifthly, They haue no calling from God, and therefore are not authorized with holy things.

Answer.

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Answ. Notwithstanding these and such like, this I doubt not is the trueth of God: First, that the Sacramentall actions of vngifted Ministers are effectuell to such as faithfully receiue them. Secondly that we may seeke and receiue the Sacrament at their hands. These two conclusions must be proued, and the contrary arguments satisfied: and so the second question in his order resolved. That these actions are authentical when performed, it is thus confirmed; First, *Augustin* proueth that Hereticks sacraments (in his booke *de Bap. Li. 1. Cap. 10.*) are effectual, where we may reason as to the lesfer, that vnlearned mens actions haue validity. 2. We should all in comparison call in question our Christendomes, which is absurdity. Thirdly, as the deede of one

Christian Letters.

in *Magistratu*, so the deed of one
in *Ministerio*, though he be not
Vsque quaque legitimus Minister, is
authentickall, hath his validitie.
The second conclusion is more
controuerfall; for wee allow the
Papistes Baptisme vwhen admi-
nistred, yet will not allow the
seeking of it: neuerthelesse this is
true, that people may seeke and
take sacramentall actions from
vnlearned men; the reason is, be-
cause we haue right to aske them,
and they not without the calling
of G O D, haue authority to di-
spence them. The first you doubt
not, the second you would see
confirmed, for it is thought they
are onely mans ministers.

Answ. They are called by men,
but not without the ouer-ruling
stroake of God in this which it
done by man. Thus *Saul* and
Ieroboam

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Ieroboam the first, were called by men, So that God saith, *Hos. 8. 3.* They set up Kings and made not him of counsell; yet God saith againe, in the 13. of *Hos. 11.* He gave them these Kings in his wrath, and tooke them away in indignation. Againe, when God telleth vs *Ier. 3.* Repente, I will giue you Pastors after my owne heart. He doth seeme to insinuate, that he had giuen them the other, though in displeasure: for though the men are not such in whom he is pleased, yet they are here and there placed, according to his pleasure. You will say, what; are they giuen in vengeance, how can we looke for any good from them?

Ans. So in iudgement that yet God remembreth mercy for his, which he will reach forth by them. So Tyrants are Gods
L scourges

Christian Letters.

scourges, yet God righteth some by their regiment: for Tyranny is better then Anarchie. Suppose then: The Lord Chauncellour of England, hee must bee for his qualification a man well seene in the Lawes, able to sentence whatsoever causes are brought into chauncery: hee must againe seale all matters, for hee keepeth the Signet. Say secondly, the King should set or let one occupie the place that knew not the Law, who wold passe the Seale likewise here or there lesse warrantable: would you now in the third place hauing the graunte of any thing from his Highnes, refuse to let him put to the Kings seale, because he was ignorant and would giue the seale sometymes when his Maiestie would haue it denyed. Like is your case. But why may
not

Christian Iudges.

not vve seeke dwelling amongst
Papistes, to haue our children
baptized with them?

Ans. Because they are not
onely ignorant, but maintaine
reall Idolatry, like the Calues
of *Dan* and *Bethel*, from which
wee haue commaundement to
seperate. Conclude then, that
you may come and seeke the
Sacrament at the hande of an
vnlearned Minister. Take heede
of such suggestions by which
the counterfeit Angels of light
would subuert Churches, & sling
whole Parishes out at the win-
dowes. Now to resoluē your ob-
iection. Those whom God threat-
neth to cashier, their actiōs which
they perform, may not be sought
for: the proposition is false: for his
threatning is not a present degra-
ding, disinabling them in that they
L 2 could

Christian Letters.

could do, but a menace of future euill in Godstime, for that they ought to haue done, but could not. To *Ieroboams* fact. Those who are by the sinne of men entred, their actions may not bee taken benefite of?

Ans. False againe. The Kings of *Israel* thus entred, yet one might holily haue taken the benefite of iustice vnder them. He that should be neuer so *didacticall*, yet if he be not according to *S^t. Pauls Canon*, he entreth by sinne, but woulde you make question to heare him, once in office, being well gifted. To the third, All Christs Ministers must teach, and therefore whom he sends he enables thereunto.

Ans. False; Vnlesse vnderstood with limitation, all sence of Christ according to his hearte,
out

Christian Letters.

offaunour, fully qualified, or we must take teaching in a very large sense. To the 4. We may not leperate from euery vnlearned man when he is no reall Idolater. To the fift is answered aboue. The second is of lesse moment, I vwill not dispute it : onely this. When there is no apparant scandall, you may kneele : Latent things which cannot with morall certainty be presumed, must not hinder vs. My reasons ; First, it is a gesture sanctified of God, to be vsed in his seruice. Secondly, it is not vnbecoming a feaster, when our ioy must bee mingled with reuerent trembling. Thirdly, it neither is an occasion, nor by participation Idolatry : kneeling neuer bred bread worship. And our doctrine of the sacrament, knowne to all the world, doeth free vs

Christian Letters.

from suspicion of adoration in it.
Attend your ministry and hold
the Lord Iesus to sanctifie you
daily. Let nothing weaken you
in your worke, the beginning
whereof was so ioyfull to you. I
doubt not but these are the truth;
if I knew twenty scruples I could
not answere, yet would I bee of
this iudgement. I like not surge-
ry which vpon euery wante dis-
membreth and cutteth off; nor
such meddling in crazie bodies
which doeth vterly ouerwhelme
them: holy quiet will heale
more in these cases then
venturous motion.

Farewell.

Christian Letters.

SYR I cannot but be ready vpon all occasions to salute you, whome God hath by so many good offices indeared to me. My desire to God is that your soule may prosper, that you may bee kept in these euill times, wherein darkenesse and lusts of ignorance abound, like to the lampe which shined in the smoaky fornace, like to the bright starre which shined in the midlt of darkenesse. Now that we may doe this, wee must euer renew our care of keeping our selues vnspotted from the wicked and powerlesse conuersation of others. Like as an euill ayre by litle and litle alters the nature and temperature of body, and breedes a disease: so the corrupt fashion of euery age doeth rubbe vpon vs its infection, abating the beate, and eclipsing

L + sing

Christian Letters.

ling the light of grace in vs ; if we be not more cautelous, and in an holy suspicion of our infirmities, hang on him who keepeth his from all evils. The Lorde giue vs that loue ~~to~~ may make vs more studious of his glory, the more we see it obscured by others. That is a right sparke of heavenly grace, which by occasion of sinne (like as it was in *David* and *Jeremie*) groweth to be more feruent and zealous for Gods honour. Secondly, (to keepe our delight) we must frequent communion with the children of light. A weake light ioyning with another, becommeth stronger : so our grace, while it associateth it selfe with the grace in others, taketh increase. Like as a plant which is set in a kindly soile, prospereth for that reason : so a Christian
that

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that groweth vp among them who are truly Christian in that regard, proues the holier man. It is admirable how so great and tall a man as *St. Paul* should find & feele so great necessity of communion with the Saints, but that the greatest faith is most opposite to presumption, and therefore the furthest off from neglecting any meanes which conduce to that it hath beleeued. I am sure it may teach vs that we had need to light our candle and kindle our fire with our neighbours, euen to increase our faith, and fire our affections one with the presence of another. Now still it is to be remembered, that it is not so much your bodily presence, as your spirituall vse one of another that is auailable this way; when we shew what God hath done for vs, how

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our soules are carried on, when with the bucket of wisdom, we can draw forth to our use the waters of grace, which God hath deriued from himselfe into the hearts of our brethren. That is good communion, vvherein is founde some interchangeable communication of thinges spirituall. Thirdly, to keepe our brightnesse, we must exercise our graces. As the body taketh more resting then stirring, sleeping then waking; as glittering metalls loose their brightnesse, and contract rustinesse when they are not vsed: so it is with our soules; let exercise bee neglected, their lighte will bee dimmed, they will soone grow to some imbecillity and sickenesse. Euery day draw some line this way, let vs awaken our repentance, stirre

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vppe our faith, to carry some promise into the secreete of our hearts.

If we bee like the busie Annt, daily doing (although but a little at once) wee shall finde store to our comforte, when the winter of tentation shall approach. This exercising is it, which will preferue vs with wholesome appetite, and hunger after all good meanes whereby our soules are cherished.

These labouring men are as founde as a Rotche, hungry as hunters, vvh whereas sedentary liues are of small appetite, and crazie constitution. Thus it is with Christians, such vvh who exercise not themselves, stirring vppe that Diuine heate, they are indifferente men vvhether they partake in the helps both publike
and

Christian Letters.

and priuate, which God hath ordained to increase deuotion; but the well exercised Christian hath other affections.

Thus much I thought good to write, exhorting you in these thinges, which I doubt not but you endeavour in your measure. I thanke you for all the poore you haue relieved at my motion.

I commend my selfe to the
good Gentlewoman your
Wife, and both of
you, with all
yours to the
Lord.

..

My

Christian Letters.

MY louing friend, I was at the first often perswaded, that God wold for a time set me out of hand, & trust me with my accustomed liberty, but often deafeure with my hope suffered, did correct in time that lightnesse of beliefe. Now it so goeth with mee, that I am like to continue here, or not farre off all this Summer, for some things haue broken foorth in me which will not suffer my farre trauaile: which I must seeke helpe for betime, because I know my flesh to bee hard of healing. What ease shoulde I haue, had I learned the true stroake in bearing the yoke of my God, had I wisdom to lay circumstances to heart, had I pouerty of spirite, emptying mee of all confidence in my selfe, and common courses, had I confident dependance
on

Christian Letters.

on God my sole Sauour, then should I haue had peace in midst of troubles, and light in darke- nesse. But I find folly to abound in me, secret pride, hardnesse of heart, a spirituall drunkennesse, which feeleth no blowes. Flying, false confidences; what not of this nature? I traile my weapons about them, as the wals of hell, expecting in silence, and rest their downefall from heauen.

I looke for better times, though greater troubles in the fleshe: then hitherto I haue knowne, I see it must be in healing sinne, which falleth out in healing some bodily diseases, the party must be kept so low, that he must bee *tax- tum non confectus inedi*: before a spring of better blood can bee procured. In labouring to purge out sinne, the life of grace must suffer

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suffer such things as bring it exceeding low, yea to a *Deliquium* often, before a new spring of that heavenly life can bee obtained. I thanke God in Christ, sustentation I haue, and some little strength, suauities spirituall I taste not any. But indeed I often tel my selfe, Phyticke purgatiue & restorative are not to be taken at one & the same time, yea it were to wish suffering without suffering, if we would so admit sorrowes, as that wee woulde together feeble them drowned of spiritual consolation. The diuinity rested ere the head suffered: so in the members. The Lord be our strength and comfort. If wee wante courage and strength, we must looke to him, to vvhome, who so looketh, reneweth strength. Who strengtheneth his, so that they can doe
every

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every thing, who strengtheneth them in the inner man, to long sufferance with ioyfullnesse. O let vs in conscience of all weaknesse clasp the rock of Israell, and learne of those conies, weak and wise, who worke themselves holdes within the earth, wherein they are safe. When the Apostles had receiued this spirit of strength they made a play of all their sufferings. Euen as in bodily things these strong-boned hardie porters, will make a sporte of bearing such burdens which a weak bodie would tremble to touch: Now Christ on whome the spirit of wisdom and strength resteth, increase our vnion and communion with him.

How

HOw happie Sr are the Lords
childre, who if they be once
fauourites his, hee will loue them
to the end, and though for their
sinne he chasten them, yet will he
neuer remoue his mercy from
them what is there happines who
haue receiued a kingedome that
cannot bee shaken? when I ob-
serue how these earthly things
wheeles about, then me thinkes
how happie that man is whose
heart and hope is in that G O D
with whom there is no shadowe
of change wherefore let mee stirr
you vp to seeke after the king-
dome of God more and more.
Heires, the nearer they come to
ripe age, and so to their inheri-
tance, the more their longing
and desire is after them. And sure
they say, the nearer it cometh
to that region which is the pro-
per

Christian Letters.

per place of it: the faster it moueth: so it shoulde bee with vs, whose age is now ripe, so that we are nearer our saluation, then vvhhen vvee first beleeued: so should it be with our sparke of grace, which God hath kindled in vs, the nearer it comes to heauen, it should moue thitherward with greater feruency, yea, in our greatest delightes, our hearts should be excited towardes these ioyes which there we shall enioy: when our prison hath such content as we often take, what shall we finde prepared in our Paradise, where we shall liue for euer with Christ that true tree of life. Now, the labour of a Christian standeth chiefly in these things, First, he must lay vpp those free promises God hath made him in Christ, as which are the ground
of

Christian Letters.

of his title to heaven, that as men carefully boxe vp euidences, and coppies by which they can shewe their iust title to the thing earthly, so shoulde wee these promises in our heart, by which the heavenly inheritance is called to vs. Secondly we must strue to enter our possession, by continuing a course of Christian vertues, ioyning with faith vertue, with it knowledge, temperance, &c. while we get a large entrance into that heavenly kingdome. 2. Pet. 1. 10. That looke as Israel, the more they did subdue the *Cananites*, the further they were possessed of *Canaan*, so the more we bring vnder al earthly lustes, the more wee enter that heavenly *Canaan*, the more wee come into true rest, begun in holines, consummate in glory. Thirdly, we must labor to serue our selues

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in this state wee possesse. GOD
would not make vs happy if wee
might not bee sure still to hold it,
which though in earthly thinges
we cannot, for they be transito-
ry, and if they should abide, we
want leases of our liues to abide
with them, yet we may in hea-
uenly things. because they are e-
ternall, shall not fade, and Christ
hath vndertaken to keepe vs vn-
to them: This is my fathers will,
that I should raise you vpp at the
last day. So certainly therefore
as he hath called vs, iustified vs,
& sanctified vs; so certainly will
he doe this other part of his office
assigned him by God his father,
yea God wil keepe vs to his hea-
uenly kingdome as he saith, and
none shall take vs out of our Fa-
thers handes, he is stronger then
all, saith in these will Iue out a
line,

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fine, as it were, and giue vs quiet possession against all that can oppose vs.

Well, the Lord bee with your spirites, and giue you in your measure the comforte of these points.

FINIS.





Another Letter,

Against overmuch care for worldly things.



Oving Brother, I did receive your letter, which doth certify me of Matters, in which I take good contentment. To begin with the last; I am glad you have done so kind an office to your Sister, it shall further your owne reckoning, when you come to be accountant to God. I am glad likewise that you know your lo-
M call

Christian Letters.

call griefe so well, and can lay
your finger where it smarts ; and
I am ioyed in your resolution
which God giueth you of shaking
off this which presseth you down.
I thought to haue had a letter stay-
ing your returne next Terme, but
delay breedeth danger, and the
vacation time is more free for
thoughts, then when euery mans
case craueth entrance : and in
these considerations my second
thought biddeth mee write pre-
sently, though lesse exactly and
fully. Your resolution is a good
signe that G O D who hath
freed your minde to a settled
purpose against it , will giue
you in time performance also. But
you must take heede that your re-
solution bee such as is grounded
onely in Gods strength, who in
his Christ must dissolue this work
of

Christian Letters.

of the Diuell, and it must bee accompanied with the conscience of your owne weakenelle, who are sold vnder such sin; the wisdom of whole soule, by nature becommeth altogether earthly; and lastly, with consideration what strength the earthly objects and your propensity and inclination this way haue to oppose you, for these will make you poore in spirit, and haue no confidence in your selte, but make Christ your Captaine (who hath ouercome the World) all your hope; and if wee come not thus to fight, we shall be forced to recoile our foote, were our quarrell as iust as *Israels* against those of *Beniamin*. Now that you may see how strong an euill this is, you must consider with what forces it is intrenched, what spirituall

M 2

things

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things there bee that doe backe
this infirmity; the which is the
rather to be obserued, because the
right method of healing, requi-
reth that wee finde out the causes
of the malady. Now this double
diligent carefulnesse, springeth
from a threefold head: first from
distrust in Gods care, which is
euer ouer vs for good. When one
hath great friends which they are
knowne to leane to, wee say of
them, Such neede to take no care,
they know such and such will see
to them; on the contrary, come
to one that knoweth no ende of
toyling and caring, aske him,
Why will you thus tire your selfe
out? He will say, I must needes
doe it, I haue none but my selfe
to trust to: so Christ followeth
his Disciples carefulnesse to this
doore, their vnbeliefe which
did

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did not let them consider our heavenly father cared for them. Secondly, these cares come from a false presumption of selfe-sufficiency in our owne courses, as if we by our owne diligence could build the house: For, were a man perswaded that the blessing of God were all in all, hee would ply that first, and with little ioy would vndertake any thing, till he saw God witnessing to him by his Spirit, that he would bee with him to blesse him. This maketh Christ tell his Disciples, they could not with all care make a haire white or blacke; insinuating this disease I point at. I know wee will not say this; but no more will any covetous man that hee maketh his money his God; he knoweth it is earth, and he accounts of it as it is: but our

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deedes speake that often which
our tongues would deny. Third-
ly, from an ouervalueing of earth-
ly things and vnderprizing of
heavenly. we come to be so care-
ful in the one and so retchlelly af-
fected in the other, we being like
children who make account of a
peare or an apple more then of all
the house beside. Now hauing
found the causes and roots of this
euill, you may discern it is as
easie almost to shake off your selfe
as to be rid of this infirmity :
which I speake not to make you
resist hartlesly, but to make you
take him with you, who onely
remaineth victorious. In the
next place, you must labour to
remooue these causes, and the
effect will cease ; Say to your
selfe, L O R D that I should bee
of so little faith to thee; thou bid-
dest

Christian Letters.

dest mee in nothing bee carefull
but rest in thee ; but I find a heart
that will not rest in thee, but bee
for it selfe. Haue I not found thee
true and mercifull aboue all I
could aske or thinke? How is it
then that I shoulde lend thee so
little credit? Who will not con-
demne that wretched *Ahaz*, *Esay*
7: when thou diddest send him
a message, and bid him bee secure
in thee, put it backe, hee would
make sure for himselfe? But alas,
when thou sayest no lesse to vs,
wee (vpon the matter) do no lesse
then he. Againe, what abhomi-
nation is this, that my hart should
leaving thee, rest in such courses
which it selfe imagineth and deu-
feth? I see the Diuell his word is
prooued too true; he sayde wee
should be like Gods, which as it
is false, in respect of diuine qua-
lities

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lities resembling our God, so is it true in regard of our sinfull vsurpation: for we take our owne course as if we were All-sufficient to our selues, not needing any higher power: and what an inordinacy is this, that my soule should be thus turned earthward, thinking on these things which are earthly and transitory, with little thought of those which are heauenly and eternall; we pittie that want of wit in ciuill course, which maketh the mind runne on baubles, but neuer thinke on ought substantiall: but what is this defect lesse lamentable, which maketh mee tosse in my minde things belonging to this life, seldom musing on those which are eueralasting? Thus when you have pondred the wretchednesse of it, you must thinke on your vtter inability

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ability to mend the matter by observing how deepe your heart is gone in vnbelief, that you canne sooner trust to any thing man secureth you in, then that God promiseth. Againe, how naturall it is to you to plotte and contriue affaires, and rest in your owne consultations, as if your good were in your own hand; by marking, finally, how deeply you are bewitched with these things present, how potently they work vpon your minde, by reason of the affinity that is betwixt them and your vnderstanding, being become earthly. In the thirde place, you must looke to Christ to help your vnbeliefe, by taking it away, and strengthening your faith, that you may giue him glory; by setting your rest onely downe on this, that hee careth

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for you; and pray him to circumcise your heart, and pare away that Selfe-confidence, that you may haue no trust in the flesh but make his care ouer you, all your reioycing; yea pray him to crucifie all these outward thinges to you, that they may not bee so powerfull vppon you. In these things you must follow Christ, for hee is the Author and finisher of faith; he is the true Priest, by whom we haue circumcision, not made with hands, which hee hath sealed in our Baptisme; for the water is a seale of Christes blood applyed to vs, and of that Spirit of his, which is poured into our hearts, through the merite of his blood, to the entent it might abolish our corruption and create in vs the life of grace. Christ crucified, finally, doth kill the pow-

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er of this worlde to vs, and our corrupt inclination to it, and the things of it : thus endeaouering to remooue the root and cause of your sicknesse, the grieve it selfe will more easily be cured. To come then in a word to it, first, remember how it doeth worke vppon you, and what a woefull thing it is to haue the mind inordinately seared, with retayning thought of this nature ; for first, how greatly doe these hinder you in the best things ? It is the common choake-weede, which like as yuie doeth by the oake, so it sucketh the sappe of grace from the heart, and maketh it vnfruitfull. A ground in which siluer mines are founde, is commonly barren euery other way ; but it is certaine, a heart in which veines runne of worldly cares, is alwaies

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too fruitlesse in duties towardes
God. Again, how dangerous is
this? For it is to bee feared least
it exasperate God, and so make
him leaue you to your selfe, and
withdraw his care ouer you: if we
discerne such as will put no trust
in vs, but loue to stande vppon
their owne ground, we giue them
good leaue: as contrarily, the
more we see our selues trusted to,
the more our fidelity is carefull
for them that stay vpon vs; thus
is it with our heavenly Father. A-
gain, you must aggrauate this in-
ordinacy of cares in your selfe,
from this circumstance; If I were
neuer so needy, this distracting
care could not be warranted; but
when God hath blessed mee be-
yond that I could haue asked, the
still to be in farther thoughts, how
inexcusable is it? If a poore man
scate,

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steale, it is a shame; but for a rich man to play the theefe, it is monstrous: Cares distracting, and not resting on thinges present, are a spirituall theft before God. Againe, thinke how miserable this is: say one should thrust your face and bodily sight into the dire, and hold it downe there that you could not looke vpp to the Sunne, Firmament, the Trees and Fields, &c: were not this a wofull condition? O such is the state of a soule whose eye and thought is thrust down into these earthly objects, and so helde in them, that it cannot looke vp to consider the Sunne of righteousness Iesus Christ, nor the heauenly things which are giuen vs of God: Thus then apprehending the misery of it, look vnto Christ, pray him to saue you, who is that
Iesus

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Iesus that saueth his people from guilt and power of sinne ; from this sinne so hurtfull to the present growth in grace, so dangerous to prouoke your God against you , so ill beleeving you to whom God hath expressed such bounty, so full of wretchednes: Remember he hath said, Hold me the truth, I will set you free; feare not, I haue ouercome the world. Againe, you must pray him that he would make you able to be heauenly minded , and thinke vpon heauenly things. True it is, our minds naturally, haue no ioy this way, finde no relish in such thoughtes : but wee shall doe all things in Christ that strengthen vs : Contraries must bee cured with contraries, the more you get to taste heauenly things bestowed on you, the more these shall

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shall grow out of request, and draw to an end. It will be good for you when such thoughts seaze on you, to consider of your own infirmity after this manner; O Lord, how is my minde throwne downe from Heauen to Earth? How doe such thoughtes preuent me, and come befor I would haue them? How easily doe I continue in them? How close doe they cleaue vnto mee? Let me thinke of thee, thy grace, my state after death; and hardly will these enter: soone they vanish, and while I haue them in my thought, scarce halfe of me is in them. Lord, me thinkes, I am like the wretched woman in the Gospell, who was helde of a spirit eightene yeares, that she could not looke vppe to heauen. You shall find such meditation not in vaine, when you are
ready

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ready to be transported, for it will weaken the returne of them, and dispoſe you both to ſeeke and receiue the cure of this euill from your God and Sautour. The Phyſicians in ſome kind of vnſeemely conuulſiōs, with that the Patient ſhoulde looke on himſelfe in a glaſſe, which will helpe him to ſtriue the more, when hee ſhall ſee his owne deformity: but I ſee my Letter will grow beyond the due quantity of it; wherefore I end, deſiring you to follow your good purpoſe, and not to lye vnder your infirmity with any preſence. We ſometimes giue way to inordinate cares, not meaning to continue them, but to ſettle things onely in order, that wee may be free from the: but y^e fleſh will not heale fleſh, neither will being a while diſtractingly care-
full,

Christian Letters.

full, euer heale distracting care :
you shall quench the fire with
wood, alsoone as sinne with yeel-
ding to it. Againe, I will do this
but till, &c. This is as much as if
one wold leape into the Thames,
and say, I will cast my selfe into
the water, but onely till I be knee
deepe ; were not this ridiculous ?
Well Brother, the Lord deliuer
you from euery euill snare ; and
if you will euer be a good hus-
band, and haue all things conti-
nue and prosper, be sure you win
his fauour, by presenting your di-
ligent duty in Christ his fauour,
in whose hande is all your good,
yea the good of your wife, chil-
dren, childrens children for euer.

Your louing Brother,
Paul Bayne.

Loving

Christian Letters.

Another Letter.

LOving Brother, you would think me happily like to those creatures which sleepe over al the Winter, should I but continue silent till the Summer were entred. The truth is, I have beene very wearish the most of the time since I saw you, but my condition is such, as will not suffer my minde to rest, were I never so free of bodily infirmities, and secular cares, which doe sometimes looke into me, though not much disturb me. Truely, it doeth take vpp my strength to get strength where with to walke from morning to night, waiting on my Gods salvation without making haste. The Prince of peace is my refuge, who as he hath his time of making heauy, so he wil return & comfort in
the

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the multitude of his mercies. These things I write not so much for my Apologie, as for your admonition and instruction, that you may consider of your owne estate, and examine your peace; that if you find it to bee true and sound, your thanks may be redoubled for so great a benefite, which others want, which passeth vnderstanding: that if otherwise it proue deceitfull, you may yet make sure work, & set it aright, while the day of grace is continued to you. The diuel circūuenteth many by nothing more, then by lulling them a sleepe in such a rest, as wil proue to restless smart, if it be not by repentant courses interrupted. A man may haue peace from not stirring and mouing his corruptions. The Diuell, we say, is quiet, if he be pleased; disease

NOT

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not sinne, you shall feele little of it: such is the peace of a body, which is though not sicke, yet in an ill habit, and state tending to sicknesse; it is quiet till something betaken, which fighteth with and expelleth the sicke matter; not because there are no peccant humours in it, but it is therefore at ease, because they are not prouoked and purged out with wholesome medicine. Again, many feele not diseasement, because they do not taske themselves about good duties, as in exercising their faith, renewing their thankfulness, getting more shame and griefe to smite their heartes in their dayly wants, in labouring to bee more fruitfull in good works then they haue beene: in seeking heavenly mindednesse & holinesse, which might make them doe all things

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as became the presence of God,
before whom they are. Indee
no wonder if we be at ease while
we set not hand to these workes.
A lame aking limbe hath ease
while it resteth, but yet is not
well, though it hath not sense of
euill. Againe, there is no ease
from sleepe inelle of conscience,
while spirituall slumber bindeth
the senses, and discerning spiritu-
all; so that though there be ma-
ny wofull euils, yet in all of them
no diseasment is perceiued. Thus
a man with twenty sickenneses,
well asleepe, feeleth nothing.
Lastly, there is ease often in the
body, because the senses being ta-
ken vp with objects delightfull
to them, tende not that griefe
which hangeth about them: of
which sort is the peace of the soul,
which discerneth things amisse,
matters

Christian Letters.

matters of griefe ; but the gratefull objects of the world, pleasure, company, &c. doe so possesse it, that being in these, it feeleth nothing of that which in some more retired thoughts it seemed to apprehend. What should I speake of misdeeming our estates? There is a way right in a mans eyes, the end whereof is death ; the rest of which misconceipt, is like the case of a golden dreame. Or what shold I mention any other kinds, which I thinke not so pertinent for your estate? I beseech you take heede of that neglect of getting your sicke soules dressed, that spirituall sloth and restinesse, that slumber, that hauing your soules taken vp with these matters which are gratefull to the naturall man ; take heede that none of these doe make you napp to your after sor-

Christian Letters.

row. Yow will happely say ; In what standeth this true peace?

Ans. In perceiuing the grace of God such towards mee in Christ, that my conscience, through his blood, is cleansed from the guilt of sinne ; that my soule through his spirit, is freed from the rage and tyranny of sinne, that it hath not that power to carry mee captiue to it , and worke my disturbance, vvhich sometime it hath had. Thirdly, that my condition, through his blessing in Christ made a curse for me, is made so comfortable, that it pleaseth mee well, there being no tedious diseasments with which it is accompanied, which would extinguish my ioy for the present. Fourthly, that for the time to come, he will keepe mee to him , putting his feare in my heart according to his

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his promise, that I may not depart from him finishing my faith he hath begunne; neuer leauing nor forsaking me, but causing e-very thing worke together for my good. For there is a fourfold braunch of this peace, one shoo-teth forth of our Iustification, the other from our Sanctification, the third from that blessing with which God doth follow vs in our outward condition. The fourth from the knowledge we haue of his gracious pleasure towards vs, euen for the time to come, without which we could not haue true peace; for how can a man haue true peace earthly, without a secure possession of the good hee holdeth? So there could bee no true peace spirituall to vs, now blessed with heauenly thinges, if wee might not haue and holde them

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them with a spirituall security. Wherefore deare Brother and Sister, enter into your heartes. Marke whence it is that you goe on at ease from day to day; is it because you see that God for his Christs bloud, which hath cryed for better things then the bloud of *Abel*, hath absolved you from the guilt of all your sinne? Is it because you feele the power of sin broken, that it cannot preuaile against you, as sometime it hath done, but you finde sinne weakened, and your soules with more freedome obeying God in such things, in which sometimes you could not denie your selues? Doe you see that whereas your estates somtimes were troublesome to you, now they are made such as giue you contentment, through the grace of God, blessing vs in
N Christ,

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Christ, accursed for vs? Doeth God open the eyes of your mind, to see his gracious vnchangeable good will towards you for euer? Then you haue good ground for being at ease within our selues. But if you finde that your quiet springeth hence, because you disquiet not your selues in weeding out your ignorance, vnbeliefe, carelesseenesse, &c. or because you doe not proue your feeble spirituall strengths, in labouring to do euery thing out of obedience of faith to the Lord, who shoulde euer bee before you; if because customary fashions, occasions, obiects of this or that nature, keep you occupied about them; take heede of this case as euer you desire to liue in that eternall rest, which God hath prepared for his people. Dig into your hearts be-
time

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time. hold them to that which is
about themselves, through the
strength of Christ: (they will
hang off from euery thing that is
not naturall to them). Iudge your
selues daily in your wants to God-
ward, seeke to Christ the quic-
kening spirite, that you may feele
life and power in your wayes:
labour for sobriety in the vse of
all worldly thinges, (you know
the last times, their destinie is to
haue shewes without life and
power, to eate, drinke, marry,
with forgetting the appearance
of Christ). Labour these things,
and the God of peace make you
taste his ioyes, which are tran-
scendent about all this world can
affoord.

Your louing Brother,

Paul Bayne.

N 2

Another

Christian Letters.

Another Letter.

DEARE Sister, your Letter came not to me till I had beene a fortnight out of *London*. I would not haue hastened from you, to haue beene a leager there so long. I fele my weakenettes knocking more then before, and saw your hands full, which made me long after my most familiar mansion: For that which you signifie as befalling you that night, I desire to haue fellow feeling with you. We must not like Swallowes, take the Summer, and refuse to dwell with our friends in Winter: but it is a true saying; None knowes what newes the euening will tell him: had I knowne it in the morning, it may be, for your sake, my second thoughtes woulde haue re-iourned my present designes: but
God..

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God is wise, who when he giueth vs Phyicke, doeth put all the outward comforts we affect farre from vs, least his chastisements should worke litle kindly and with the purpose to vs. Deare Sister, the Phyicke must make vs sicke, that doeth vs any good; yet Sister, as wee must not hinder them with preposterous and ouertimely comfort of our selues, so wee must not make them more vehemently stirre vs then they doe; for both are dangerous. I perceiue by your little pathetical Letter, that you thinke a great deale on this late hande of God. Your eldest Prother, your eldest Brother already, your eldest Brother already rooted out; these are all affectionate eloquence. Sister, our naughty enemies are full of false glaasses, when G O D
N 3 doeth

Christian Letters.

doeth vs any fauour, giuing vs blessings, then they hold a glaſſe before vs, which maketh them ſeeme nothing ſo great as they are: when God ſendeth any croſſe, then they deceiue vs with ſuch a glaſſe, in which we ſeeme to ſee them much greater then they are. Beſides, becauſe God giueth vs ſuch plenty of mercy, that wee are euer in taſting and poſſeſſing ſome good thing or other; therefore, theſe being plentiful, make them leſſe dainty: but not alwayes feeling ſome euill or other, they mooue vs, when they come ſo much the more, by how much they are more vnuaſual with vs. We feele more the ach of one tooth, then the healthſome frame of our whole bodies. Let you and me then talk about theſe thinges which ſticke
moſt

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most vpon your stomacke. Sister,
is it not more kindly the yonger
should bury the eldest, then other
wiie? This then must not grieue
you, that God hath takē the eldest,
he was the ripeſt, & fitteſt to be ga
gathered. But why do you ſay al
ready? Alas good heart; If he had
died before his vpper lip had ſprou
ted, I ſhould not haue haue won
dered at this word; but Sister he
liued almoſt to gray haireſ, you
could not begg a longer leaſe of
your owne life, in modeſty, then
God gaue him heere amongſt the
liuing. If vvee kept our dayes in
number, we would thinke fewer
yeares many; and in thoſe yeares
he came to a ripe age. Take heed
leaſt whiles you looke at that you
haue not, you forget the Lords
bounty which is already receiued
in his ſo long continuance with
N 4 you.

Christian Letters.

you. When you say (hee is rooted out) I take it, you vse this phrase chiefly because he is dead without heires male: but that he hath heires female, it is a gift of grace which we deserue not, neither will his name be dead while his Brother liueth. And what is the name? It is none of our things which cannot bee shaken; euery name must at length bee extinct. I must not heale more in you then I find, least when I seeke to cure a wound that is, I make a new one which before was not. I conceiue your meaning no further: but comfort your selfe in this; your best eldest Brother liueth, and is by his spirit, with you to the end; your Lord Iesus, who is not ashamed to call vs Brethren. O Sister, would you prouoke your heart to bee gladd of him, you should

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Should not sorrow excessively for
the absence of any earthly Brother ;
and whatsoever thing is
in your thought yet consider who
hath done it; euen your louing
husband in heauen. If your earthly
husbande shoulde doe some
shredt turne as, vnawares breake
some leuell you much let by,
when you heard that hee did it,
you would be itayed, though be-
fore you were much mooued.
You must say as Christ saith; shall
I not drinke the Cuppe my Fa-
ther putteth in my hand? That
God that is loue, doeth reach it
vnto you. If you see God angry,
yet be of good cheare; hee that
will not haue sinnetull man let
the Sunne goe downe on his an-
ger, hee will not for euer keepe
anger against you; and a Pa-
rent is a Parent as well frowning

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as smiling. Iudge your selfe, and
with a faithfull heart, shewe him
his beloued Sonne in whome hee
is well pleased, and hee will bee
better friends with you then euer.
Stirre vp your selfe to more zeale
of Gods glory, in seeking to bring
children and seruantes to obey
him in their spirites, as well as
serue your selfe with bodily sub-
iunction. Oh, thinke them no
seruants for you, that will not
learne to serue your husband in
Heauen also. Haue an eye ouer
yong and old, that there be no ap-
pearance of the least irreuerence
in your duties to God; occasi-
on your selfe to challenge your
soule euery day for vnfruitful-
nesse. Oh, wee shoulde in way
of thankfulnessse, with all our
heartes, soules, and strengthes,
be alwaies in seruing him: wee
must

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must strue to the highest, and then God vwill pardon all wee come short in. And though you recount varieties of sorrowes, which you haue found, yet know that God striketh not with his whole hand, but fillippeth you rather with a finger: our blessed Sauour hath drunke the dregges for vs. Againe, you are not alone; *Iacob* that good Patriarch, had diuers afflictions flight out of his countrey, iniury from his Father *Laban*, feare of death at the hands of his Brother *Esau*, a cast-away, in regarde of mercy; his childrens bloody riot; his wiues death, *Iosephs* despightfull packing into *Egypt*, &c. And *Peter* saith; We are made heauy with many tentations, vwhen need is: which shoulde yet more comfort vs, because that the necessity of
our

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our estate doth require that wee should haue variety of sorrowes. Indeed we must be sorry that our soules are so sicke that they must take so many things: but we must be thankful to God that is not weary, but doeth follow vs with things one after another, for our good: for your good. All things shall worke together to the good of those that loue God. Your comforts must not be in this life, here is not that rest for Gods people; wee will let *Discesses* sing a Requiem to their soules, but wee will pray to God for grace that vvee may cary our crosse, and take euill no lesse thankfully the good from his hand: neither must your comfort be tacked vpon the presence of a man; the God of all consolation is your comforter, that spirit which Christ will send vnto you
from

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from him. And let all your sorrowes be welcome for this fruite, which in the end you shall find by them: viz. That your departure from this World shall bee so much more easie when it cometh, by how much you are before by such crosse encounters killed in your affection to it. Such as must haue a member cut off, they willingly yeeld to haue it bound, though it bee painefull; because when it is mortified and deaded with streight binding, they shall endure the cutting of it off farre more easily: so shall we take our cutting off from this World so much more gently, by how much more painfull pinchings we haue endured. Wel, the God which teacheth vs to profit, as *Eay* saith; which purgeth vs by these meanes, and maketh vs
more

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more fruitfull ; hee make you
more fruitfull by this his hand in
euery good word and worke.

Your louing Brother,
Paul Bayne.

Another Letter.

Louing Sister ; ill glosses mar
a good text: so my ill con-
struction had almost done by your
good Letter. Yet I am not sorry
that I missed your meaning ; for
it grieues me not so much for to
misconster your phrase, as it glad-
deth me that no such inordinancy
of griefe came nyer you as I ima-
gined and feared. That which
you conceiued in saying, already,
I did coniecture it likewise, but
did not playnly expresse it ; be-
cause I knew persons in griefe
must bee gingerly handled, least

wec.

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wee make a wounde where there is none, or exasperate that which is already swaged. I thanke you for my handkercher, in recompence of your loue I will commend vnto you a good Midwife, if you will send for her: It is my Lady Faith, who is the Soueraigne Lady and Commandresse in all things which the iust man doth or suffereth. The iust in troubles shall liue by his Faith. That which I liue in the flesh, euen in respect of this external life worldward, I liue it by faith on the Sonne of G O D, saith Saint *Paul*; *Gal. 2.* Now this great worthy, doth come to none but those who first prepare for her, adressing themselves to her liking. Secondly, send for her. Thirdly, diet her to her contentment: for shee will quickly bee gone if you make

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make not such provision which is gratefull vnto her. For the first, Sister, great Midwives on Earth, they come to great ones where their wages shall bee bountifull, their gifts liberall, where they shall haue worshipfull respect put vpon them, and all things of the best fitting to their contentment. And they come not willingly, but where there is some likelyhood that they may goe through with their busines. But my Lady requireth no provision nor qualification in the persons she visiteth, but that they bee poor in spirit, and see themselves at such a passe that they know not what to doe without her. Wee know not what to doe, but our eyes are towards thee O Lord; when sense, and our owne strength are at a set, then there is fit roome made for Faith

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Faith to enter. You must thinke therefore good Sister, what a dead list this case is, to which you approach. You know good *Rachel* was taken away in it. It is the chastisement of the great *G O D*, which if he should not put vnder with one hand as he striketh with the other, we could not endure it. Yea, deliuerance in this case, (but that it is so ordinary,) would deservedly bee counted miraculous; wherefore you must not thinke of it as of a matter of course, which you neede no further to looke about, then to get helpe and the accustomed meanes vnto you: No, no, you must labor to thinke that you are in such a streſſe, out of which none can helpe you, but the strong helpe of *Israel*. Secondly, you must send for her. Now shee dwelleth in Heauen, whither

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whither you must dispatch your hearty prayers, laying to the Lord; Thou knowest O GOD how my heart is fallen from thee in the assistance of it, and how prone it is to leane to such helpees of the creature, as I see before me; though these without thee can do nothing. O Lord though I know there is no rocke beside thee, yet I am so dead in vnbeliefe and false confidence, that I cannot trust on thee. Help therefore my vnbeliefe, and increase my faith. Now when he doth giue you to feele faith comming toward him, you must cherrish it with such foode whereby it groweth; now faith feedeth on Gods promises, on experience, on considerations, which are deduced out of Gods word. Thus you must thinke, Lord thou dost make the Hindes
to

Christian Letters.

to Calue: As thou hast chastened vs with paines in trauell, so thou hast promised that wee shall passe the pikes, and bring forth, though with sorrowes. Againe, you must thinke how you haue found God faithfull and merciful in this kind. Finally, you must reason thus; That hee who hath put that mercy into a sinnefull man, to helpe a beast in the trauaile of it when it is hard, will he faile to giue you (a Daughter beleeuing on him;) all the helpe that is good for you, and which maketh with his glory? The Lord acquaint you with himselfe in the daily experiences you haue of his mercy & truth. Thus hoping my Midwifery commeth not too late I commit you to God

Your louing Brother,
Paul Bayne.

Another

Christian Letters.

Another Letter.

DEARE Sister, I doe desire to greece with you in your griefe, and to haue in some measure a glad and thankfull heart in your reioycing. It is but since my comming to Towne that I heard of your bruised body and diseased mind; my eyes are to him who breaketh not a bruised reede, that hee would ease your mind; to him that maketh the bones broken reioyce, that hee would returne you your accustomed health and comfort.

Deare Sister, wee must in all accidents of this nature remember that our GOD doth not chasten as hauing pleasure, chastening simply: but when neede is, hee reiterateth our correction, making vs heauy at sundry times
and

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and by sundry occasions and manners, according as our necessity requireth. Wee shall find in the end wee could not haue lacked any one thing which in this nature hath befallen vs.

Wherefore wee must not bee too much cast downe in these corrections, but rather admire our heauenly Fathers loue, who is not weary of nurturing such vnteachable children; who is not weary of following the cure of our incurable diseases; incurable, were he not such a healing God, who could subdue every thing to himselfe. Yea though our consciences doe know that there is a cause which chasteneth and putteth such bitter potions into our hands; yea, that befalleth vs which is obserued in vnskilfull Patients, wee misse the marke often when

wee

Christian Letters.

wee coniecture the grounds of our owne griefes. It is not want of loue Sister to S. S. which is any part of Gods quarrell, (though wee can none of vs loue either the begetter, or those that are begotten as wee ought, for all our delight should be in them.) It is some defect Sister in the daily course, and in the frame and constitution of the heart towards G O D. When wee doe not by imprinting in our hearts the remembrance of our scarres forpassed, preserue in our soules that lowlinesse and pouerty of spirit which becommeth vs to haue before God, and which sometimes wee did feelee in conscience of those our prouocatiōs; then we giue him iust occasion to meditate of some new corrections. When our hearts grow a grain too light,
when

Christian Letters.

when our water as it were looketh but a little too hie; our heavenly Father a Physitian no lesse loving then cunning, hee doth discern it, and quickly fitteth vs whom he most tendereth, with that which will reduce all to the healthsome temper of a broken spirit. Alasse, Sister, such is the folly in the best of our hearts, that our beating will no longer dwell with vs to purpose, then the smart lasteth; and as this wear-eth away, so wee grow into a kind of lightnesse, security, and liberty, which are fore-runners of some ensuing rebuke. That GOD which teacheth his children to profit, and which giueth wisdom to vs that want it, without vpbraiding vs; he open our eyes to see our estates this way, that so hee may furnish vs
with

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with true vnderstanding. Well, though these things come often, yet be not dismayed; it is Gods preventing loue who will haue no nest of sicke matters breede in vs, which should then dismay vs when wee most of all stand in neede of comfort. A body conueniently purged euery Spring and Fall, is not so subiect to contract matter of deadly sickenesse, as another which hath long gon on without helpe of any such euacuation. Wee say it is a miserable life to liue still in course of physick, but wee may turne the speech in spirituall consideration, and say; Blessed are they who are neuer without some bitter thing or other from God, that they may bee restored, and preserved from the second Death. And for my selfe Sister, you haue
super-

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superabounded to mee in your
loue, your actions and fruits haue
not beene sparing , but your
affection I did euer perceiue to-
towards mee in all sincerity. I
am sorry that I haue shewed
you no more , and that my
health doeth not giue me leaue
to visite you, and come vpon
you without waiting any further
inuitement. I haue long vaded
in a conflicting course, and I thank
my God (who hath wrought in
me) the labour of my minde in
some regards, hath not beene
little ; this maketh mee not a-
ble to minister to my deare
friendes, as otherwise I should.
When the hearts necessity requi-
reth a confluent of blood to
it, the handes and such exte-
rior members are left pale and
bloudlesse to appearance ; you
O may

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may apply it when supporte of
our owne states calles for our
strength; wee cannot doe that
abroad which otherwise vvere
behoouefull. Neuertheleſſe Sister,
if God ease not your minde;
that you cann walke in some
tollerable fashion vnder the bur-
then, and if withall you thinke
my preſence might bee reliefe to
you that way, I vwill for a while
aduenture to you, if God spare
mee health in any measure. If
G O D ſo looke vpon your ſpi-
rite, as that you feele your ſelfe,
in ſome ſort ſufficiently ſtreng-
thened, then out of your loue,
forbeare that which you may o-
therwiſe in loue command. Thus
leauing you to your God, who
teacheth vs to profit, and giueth
heartes as well as corrections;
and wiſhing you much quiet
fruit

Christian Letters.

fruite of righteousnesse in his season, I take my leaue, this 30. of October.

Your Christian friend,
and louing Brother,
Paul Bayne.

Another Letter.

MY Deare Sister, the Lorde who helpeth vs with euery good desire, helpe me with prayer, which may find fauor in your behalfe, through Christ. Should no place holde mee in which I founde not ease and content, I coulde not make aboade long vnder the Moone: for though I haue sowed the seede of both, I know that I am not yet to reape so much as the first fruite of my
O 2 Haruest,

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Haruest ; I haue need of faith and patience to make me inherit euery promise. The Lorde bee our strong arme euery morning, and teach vs so to looke to him, that wee may feelee our spirituall strength renewed. This I speake not of contentment grounded in godlinesse, for I haue that in my measure, I thanke God, but in regard of that content which resulteth from the pleasing relish of outward circumstances: the sweet wayes of my youth did breede such wormes in my soule, as that my heavenly father will haue me yet a while continue my bitter worm seed. because they cannot otherwise be thorowly killed. I write this the rather for your sake; for truly I find that the conscient of my state and need, doth helpe me much to digest such grieuan-

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ces as would go too much against
stomacke, had not God acquaint-
ed me with this ground of pati-
ence. For your weakenesse Sister,
I hope God will make it ende in
strength. It is kindly for Physicke
to enfeeble a while: Howsoever,
hold the rocke and strength of
the heart, the Lord Iesus. He who
healed all maladies when hee was
abased in earth, hee whose glory
hath not diminished either mer-
cy or ability in him: he letteth vs
bee weake, that he may make vs
strong; our extremitie is his op-
portunity, where mans helpe en-
deth, Gods power beginnes. The
Father of mercies in Christ, draw
you to him, make you able a litle
to wrestle with him for strength,
at least spirituall for comfort: he
wil be a rocke and strength when
hart and flesh faile, he wil giue you

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the brest of consolation, and comfort you, whē no artificiall confessions can exhilarate your spirit; he will bee an Anodyne to you, easing you of all your paine and griefe seasonably; a shadow at the right hand against all heate which troubleth, a present reliefe. Our weake minds creeping still below in earthly succors, are much more soaked with evils then they shold, could they cry to God, and get themselves, by vertue of his promises, as it were by certaine scaling-ladders, mounted vp vnto him. The raine cannot lie long on high mountaines, as wee see it to do in lower groundes; so is it in these waters of our afflictions: for the fit you expect, God who worketh aboue that we aske or think, he I hope wil be better to you then you look for. Somtime when we
pre-

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presume freedome, he doth hold vs still to it: sometime when wee reckon on no other, then to return to our yoake and take vp our crosse, he doth dismisle vs: but if it do come, & at the good time, welcome it though it be a troublesome guest; I doubt not but God will make it please you wel at parting. Neither be too much moued at those other petty afflictions: I should rather choose to haue my house Gods hospital, then a Court of such pleasure wherein *Gods* feare is almost exiled. Bitter herbs are better, while they breed good bloud, then the sweetest meat which engendreth bitter vomit, and morall sicknes. The Lord giue vs wise hearts, which may rather choose afflictions then vanity, vvhich may not thinke much to dwell in house sometime with godly

Christian Letters.

mourning. Well Sister, you haue had your measure in godly sorrow, as a foster-father to the soule; I doe assure you this blessing in the name of the Lord; you shall receiue comfort, thy latter ende shall be peace, thy winding sheet shall be as Gods hand kercher, to wipe all teares from thy eyes, through Christ our Redeemer. Which I speake not to weaken your faith touching temporall deliuerance, which God vseth to shew the righteous (when it is good) though they fall into sixe, yea, into seuen aduersities: but that your Faith confirmed in that which is principall, may make you depende on GOD more confidently for his Redemption from these present euils (which is accessory and lesse principall) and that so farre

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as may stand with his glory.

Your louing Brother
Paul Bayre.

Another Letter.

LOving Brother: The occasion of *Wines* comming home, doth moue me to write some few words to you, partly for your better satisfaction, touching our affayres; partly for our Christian admonition, which is alwaies needefull; according to that; Admonish one another, while it is called to day, least our hearts be hardened, through the deceitfulnesse of sin. The grace of God which saureth vs by the forgiveness of sinne, and the gift of adoption, which making vs Sons;

Christian Letters.

bringeth vs to haue the Spirite of
Chrillt here, the earnest penny of
that masse of glory wee looke for
hereafter: This grace doeth teach
vs, that is, effectually perswade,
yea, and constraîne (as *Paul*
speaketh) the loue of God doeth
constraîne vs ; all such as taste it,
do walke not only iustly towards
men, but godly in the duties con-
cerning *Gods* worship publike &
priuate, and soberly in vsing all
the blessings and liberties of this
present life, which God of his
mercy doth vouchsafe vs. Now,
many of vs are taken tardy, be-
cause that though we haue care of
faire & iust dealings, yet if we ex-
amin our selues in godlinesse and
temperance, wee may bee in the
blacke bill for *non proficients*, for
what is godlines ? An inward de-
uotion of hart to God, which ma-
keth

Christian Letters.

keth the godly soule both vse diligently all parts of his worshippe, priuate and publike ; and also in whatsoeuer it doth seeke his glory : so to walke temperately towards our selues, is to be soberly affected towards the things of this life, which we vse, as neither to play the Harbingers and Purueiers, to prouide for the lusts of our hearts, before we haue them ; nor yet to go too deep in them when we haue them, nor finally, to be moued much, if we haue not this or that which we desire. If we haue tasted the sweet grace of God in *Ch.* you must needs find your hart drawn on to care to please God by holines & sobriety, and weanednes from the things of this present world. Gods loue constraineth vs to loue. *Cos amoris Amor* : That you shall say ; What haue

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haue I in heauen but him? in earth
in comparison of him? We loue
him, because hee hath loued vs
first. And if you haue felt the sweet
of his grace, which is better then
I fe, it will weane you in some
measure, and make you sober min
ded in these earthly affaires and
delights. I count all things drotle
and dounge in comparison of
Christ and his righteoutnesse. A
mans mouth doth not water af
ter homely promotions when hee
hath tasted well of delicate suste
nance; so whose heart hath shed
into it Gods fauour, which is bet
ter then the vintage or haruest,
then all earthly profites and plea
sures: he whose heart feeleth this,
cannot but be more weanedly di
sposed towardes things transito
ry, then those whose portion
is in these matters, who know no
greater

Christian Letters.

greater happineſſe: wherefore
let me intreate you as you will aſ-
ſure your ſelfe that you are a Schol-
ler taught by the grace of G O D;
let me I ſay intreat you to ſtir vp
your ſelfe to godlineſſe, not to
the outward naked profeſſion
and ſhew of it, but the pow-
er of it is G O D S Image re-
newed in the ſpirit of your mind.

2. Timothy, ver. 3. 5. Then as your
face in a glaſſe looketh to your
ſelfe, whoſe figure it is, ſo let your
ſoule ever bee looking towards
G O D, whoſe image it beareth;
ſtir vp your ſelfe to him: ſuch as
loue not the Lord Ieſus, let them
bee accuſed. Would not you be
aſhamed to loue another more
then your owne betrothed wife?
Shall we not bluſh to haue our aſ-
fection more towards the crea-
ture, then God our Creator and
Redeemer

Christian Letters.

Redeemer? to whom wee haue
plight our faith as being babtized
in his name; which is likewise
called vpon vs, as a mans name
vpon the woman with whom he
is coupled? Now true loue is offi-
cious and diligent, not conten-
ted with good words which are
good cheape, but it will con-
straine vs to doe all good seru-
ices that are pleasing to God. The
loue of God constraineth vs, yea,
in priuate, to doe like as *Abraham*
the friend or louer of God. *Gen.*
18. 19. Yea, to hate that which
is euill: Yethat loue the Lord,
hate iniquity, and to feare to of-
fend God. *Res est solliciti plena ti-*
moris amor, As it expelleth that
flauish feare which is more of pu-
nishment then offence, loue ca-
steth out feare; so sober and watch-
full, put on Christ: Take no care

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to fulfill the lusts of the flesh, vse
the World as not abusing it ; be
married as if you married not ;
yea, cut your flesh shorter in some
things your mind superfluously
desireth, like *David*. Remember
St. Paul, Phil. 4. 12. who was
so weaned to all things through
Christ, that he could doe as well
in want of all things, as in abun-
dance. Doe not all you may doe,
least you quickly commit that
you may not doe. All things are
lawfull, but I will bee seruant to
nothing ; bee not vnprofitable
towardses G. O D : Trees without
fruite shall bee cut downe ; many
shall seeke to enter, and shall not
enter. Short shooting loseth ma-
ny a game. I call on you, least
your thoughts of marriage, your
festiuall recreation, your compa-
nies, rests, bring you asleepe : An
easie

Christian Letters.

ease thing when the Candle is
foorth, and all full without dinne
to fall a napping; which will
proove to your cost when God
shall send forth summons for
luggards. My wife is weake, but
God doth beare her up with
meeknesse, thankfulness, and
hope, in all her affection. Wee
both remember you, and wish
your heart may not be hardened
through the deceitfulness of sinne.
Blessed is hee that feareth alwaies,
but he that hardeneth his heart
shall fall into euill. Farewell, com-
mend vs to Master M. His wife
&c. Brother, remember one thing
is necessary; what if wee could
winne the World, and loose our
soules? Thinke often that Christ
doth denounce a woe on the
World, whom he taketh not in
whoredom, drunkennes, extor-

tion,

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tion, &c. but whom he findeth
with their hearts asleepe, in eat-
ing and drinking, building, bar-
gaining; that is following lawfull
things, but with neglect of god-
lynesse, and therefore vnlawfully;
Reade these places. You haue tur-
ned the quotation of many a Sta-
tute, reade them againe and a-
gaine. Corporall meate tasteth
in the mouth, these are sweete in
the belly: A man cannot eat his
cake and haue it. But you may
eat these words often, and the
oftener you feede on them
by meditation, the more
sweete nourishment
you shall find in
them.

* *

Your louing Brother,
Paul Bayne.

Another

Christian Letters.
Another Letter.

BEeloued Brother, though I
haue taken my course hither-
to; and beene more indulgent to
my selfe in priuacy then hereto-
fore, yet assure your selfe you are
in my best remembrances daily.
My heart doth intend to doe you
the best seruices I shall bee able in
way of your soule; I hope I shall
execute them in good time: I
would be sorry the Steed should
starue while the grasse groweth, as
wee speake in the Prouerbe.
Wherefore I doe admonish you,
that you would stir vp your heart
to repentance daily, and that you
would labor to feele that your af-
fections are now set vpon God:
these are the touchstone by which
we may try the truth of our Reli-
gion, and of that Faith we haue to
God:

God: that course which is estranged to these, is all the Countrey wide of the way to saluation; this is the way thither. If you wil escape the wrath to come, repent, and doe workes worthy repentance. If you repent not, ye shall perish. Now the exercise of this is thus much: *Viz.* A renewed griefe for all vnworthines past and present; to come home neerer and neerer to God daily. Can we do easier pennance, then to let our hearts smite vs with the thoughts of our ignorance, our carelesnes of God, of slighting ouer his seruice? of our great vnprofitableness which alone is fearefull? for the tree that bringeth not fourth good fruite, is as well cut downe to the fire, as that which is loded with bad. Wee cannot shift, but greene in these considerations, of
our

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our hearts loue God. If wee faile
a friend in duty of loue, it grie-
ueth vs; but if we doe him a dis-
pleasure and trespasse, iustlie alie-
nating his minde from vs, it doth
cut vs at the heart, that wee haue
forgot our selues so farre, we be-
shrew our selues for it: shall wee
take no care for the things wee o-
mit and commit against God. Ma-
lice onely is carelesse of shrewd
turnes done to such whom shee
maligneth. The nature of loue is
to greiue at the least offence gi-
uen, there where shee loueth, what
if wee offend him not so gree-
uously as wee see others, shall we
therefore not be greeued, though
wee hold on a course in some
measure offensive? Man hath
right to a peny as well as a pound,
and may bee wronged as well in
the one as in the other; and will
not

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not the same rule holde towards God? You must the rather heare on this side, because that sparkling of GODS anger in your Towne, it was a summons sent forth for vs sleepers, that will not awake our selues, and prepare to meete our God in hearty humiliation. The famine, and sword, and plague, you know are the three famous arrests that God serueth on such as break his couenants impenitently. This Brother is the onely way to auoid danger looke to Gods grace with sorrowfull hearts, that you haue serued him loosely and vnfruitfully. If a creditor should lay to arrest mee being in the City, though I changed my chamber from the temple to Whit-Chapple, though I corrupted the Sergeant with a fee, all this could not secure me; for
another

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another Sergeant might bee got,
or some new course deuised for
mee; but if my creditor bee com-
pounded, I walke safely. O Bro-
ther and Sister, thus it is; wee
are all of vs debtors vnto God,
sickneses are but his Sergeants,
there is no way of defeating, if
God doe lay in for vs, but by su-
ing vnto him with faithfull and
sorrowfull hearts, that it would
please him for his Christs sake to
giue vs a *quietus est*; and freely
acquit vs of all our trespasses,
which stand till then, as so many
debts in his bookes vpon our
heads: then wee may sleepe on
both sides and walke at large, the
Coast is cleere without danger.
Wherefore delay not this matter,
let not company transport you, let
not feare of painefulnes & forgo-
ing delight, (you are worse affraid
then

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then hurt) let not any indispositiō
& slothfulnes hinder you: shake
vp your selfe, Christ wil helpe you,
Modò & modò non habent modum,
The longer you put it off, the
longer you may. A man that get-
teth vp some time when his head
seemeth full of sleepe, feeleth no
want of it when hee is well wake-
ned; nay is often more light some
then if he had continued slugging
Wee shall loose no contentment
by offering violence to our spi-
rituall slothfulnesse. The Lord
that tooke *Lot* lingering, and car-
ried him fourth of *Sodom*, hee
catch hold of you, and helpe you
in this busines; and when you
haue found this way, you must
helpe your wife, call on her to
returne with you. A good man
cannot tell how to goe to Heauen
alone; the Communion of Saints
must

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must bee a point of practise, as well as an Article of beleefe: One Candle lighteth another, euen so grace where it is, will labour to kindle grace where it is not. We had neede to returne, all that liue strangers from God shall perish: as for vs, then it is good that wee draw neere vnto him. Now if you aske how you may walke with God, I answere you; by setting your heart vpon him: for as wee say; there a man is where his heart is; neither can we haue God otherwise for our God, vnlesse our hearts bee towards him: for if our hearts bee on any other thing, then that is our treasure & our God. Now if you would find out whether God hath your heart or no, you must trie it by these rules, by examining whether your thought and affection is taken vp
with

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with him. If our heart be after a thing we think much on it, muse in the night season, not able mean while to take rest for it. So al that feare the Lord, must be thinkers on him; he must though he be not in sight of the bodily eye, still run in our minds: if wee take no thought of a thing, it is a token that it is of no respect with vs. Brother, God is not so commoly known, but he is as rarely thought vpon; and mens heartes smite them not when they goe day after day, not once working vpon their harts the powerfull remembrance of God: though the scripture, when it doth tearme men all the euill that is, doth stile them no other then such as forget God. Againe, as the thought must bee mindfull of him, so the affections of loue, ioy, feare, and desire,

P

must

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must be towards him. Examine therefore whether you finde not that your desires are more inclining to earthly things; your feare often more, least men should censure you, and note you of novelty and precisenesse for doing duties to God; then that hee should iustly haue a quarrell against you for neglecting his seruice daily. So, if your heart ioy not in the acquaintance you haue with this or that man, more then in the knowledge you haue of God in Christ Iesus, which is life euermlasting: looke if your hartiest loue bee not bestowed rather on the creature, then on the Creator and gracious Redeemer Iesus Christ. Now, if you find affectionately, how farre your heart is out of square, then you must not forlow seeking remedy to this euill:
griefe

U

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griefe which is at the heele, it
mattereth not much: but if the
most vitall part, euen the heart be
touched, then we seeke cordials,
and bestirre vs for the restoring
and preserving of it. If the heart,
as the fountaine of this momenta-
ny life be respected, what care
must wee haue of it as it is a foun-
tain of spiritual life, neuer to be en-
ded? There is but one Physitian
that feeleth this heart-pulse, and is
able to heale it; Christ Iesus that
hath saide, He will take from vs
the heart of stone, that is, our se-
cure, impenitent, dreadles hearts,
though liue offending our God;
& wil giue vs fleshy, that is tender,
such as shal smite vs when we tref-
passe against him. We had need to
cry to him; for y^e best of our hartes
if we know them, are so naught,
y^e they had need to be made anew-

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throughout : for they are past mending. Labour to find out this mortall poison, which extinguisheth all life of grace. The loue of the world and the loue of the Father, fight like fire and water, they wil not dwell together. Keep the heart with all diligence, for thence are the issues of life ; pray to God to change it, pray to him to keepe the frame of it : refraine that which increaseth the sinfull distemper of it ; acquaint your selfe with such good meanes by which your thinking vpon God, and your hearty affections towards him, may be cherished and increased. I will shortly send you a Letter of fuller direction this way. It is better being one houre in feeling Gods fauour to our repenting soules, then to sit ages vnder the warmest Sun-shine this world

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world affordeth. Commend me to my louing sister, she must think too of this matter: not those that are carelesse and sloathfull, but the violent that catch at it by force, they carry away the Kingdome. Many that seeke shall not enter; what will become of vs if we seek not? In words and profession? All Christians looke to heauen. Indeede wee are all for the earth; this taketh vp our thoughtes and affections, that we are like boatmen; they looke oneway, but they row another.

The Lord bee with both your spirits. Farewell.

Your louing Brother.
Paul Bayne.

Christian Letters.

Another Letter.

ALas deare Brother, I desire
for to condole your chance
with you in the sight of my God,
wishing him out of his grace, to
enterlace the sence of his sweete
loue, with your bitter discomfort,
and to giue you the quiet fruit of
righteousnesse, following in the
end this your chastisement. The
Lord doth giue vs many things,
& that only to proue vs by them,
that wee may bee led into know-
ledge of our hearts, either to see
weanneesse, reuerence, and loue
the giuer, and so to be comfort-
ed when he taketh them from vs;
or to discouer by them the vn-
weanednes of our affections, that
security and forgetfulnesse of
God; that finding such things, we
may be moued to godly sorrow,
the end of which is saluation. E-
uent,

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uent, which is one booke that openeth Gods secret pleasure, doth now speak thus much; that God did neuer intend that you should long enioy that gift he gaue you; he did it to try what was in you, to make you see it, either to your comfort, or to your further humiliation before him. The spirit of man knoweth the things of man; you haue a priuity within your selfe, which can determine one way this case, which in it selfe is indifferent. Now to helpe you (as God shall guide) vnder this hand, you must marke what this course on Gods part doeth most probably tend to. And in the second place, what you are to doe, that out of your great losse you may worke to your selfe true advantage: For the firste, The Lord doth point out thus much;

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that there is matter still lying in you, that must be purged toorth; and that hee out of his fatherly loue cannot cease, but minifter medicineto you, to the end that he may bring away that would otherwise hazzarde your soules health. We are not made heauie with many thinges, vnlesse our neede so require, saith *S^r. Peter*, *Ch. 1. 5.* A wise Physitian will not giue potion after potion, where bad matter is sufficiently euacuated, much lesse will God reiterate such strong purges, if hee did not see that our neede did inforce it. Wherefore deare brother, you must learne to see Gods mercy in following of you, and the need your soule hath thus to bee dealt withall; you must bethinke you, how that his former blow did not work so to purpose vpon you,

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you, as was meete; which doeth make him deale like the cunning Physician, who when there is not blood enough taken away, doeth *Repetere vices*, open the veine, and make it bleede afresh. You must bethinke you, what scape did ouertake you in youth, that your God should make a semblance, as if he thought you not worthie of the stable fruition of so louely a blessing, as is a Christian tractable louing Wife: Happy is hee that diggeth into himselfe to find the roots of his euils. *Morbi nostri facilius curantur quam inueniuntur.* Pray to God that you may take to heart the causes of things; then the effects shall quite cease, when the causes are remooued. Wee that hold demurre to sound the truth of causes, and who would rather haue the iudgement of a

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a whole Colledge of Physitians, then not find out the ground of a bodily griefe: how shoulde wee seeke to God, that we might thorow his light discern what dwelleth in our spirits? Which is the ground of his displeasure. Now for the second thing, how you may make the best of this visitation; you must doe this by declining that which may hinder, and vsing that which may further the effectuall working of this vpon you to saluation. O Brother, if you take Physicke, will you go out into the ayre? Will you distemper your selfe by dyet? Will you hurt the working of it in you? Such accidents as these are Gods Physicke for your soule: O be carefull to let them worke in you to purpose, that your healing (when God shall shewe it) may stand a
Fall

Christian Letters.

Fall and Spring with you, may be continual. If a Potion stay not wth vs, but come vp again vntimely what will it benefit the body? If a Seare-cloth be put vpon vs, and we weary quickly, pul it off again, what profit can it bring vs? O so, when God layeth these Plasters to our hearts, indeed somewhat smarting, if we will not let them lie on, but quench that sorrow for sinne, by company, and other occasions, not dyeting our soules, as who are Patients vnder Gods hands: Alas, we shall be as ready for a new Purge, as if we had neuer taken any. O Brother, I giue you no worse counsell then I my selfe practise; If I knew any safer, you should haue it. The L O R D E giue you Wisedome, that you may be able to look before you, and delight

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delight in such things, which though they bee tedious for the present, yet they will end sweetly. I know your danger; Oh, if wee had but our owne foolish hearts, wee had enemy enough, too mighty for vs, without the helpe of Iesus Christ our Lorde: But a great many of Syrens sing about you a great many of matters, which will by little and little, steale the saoury thought of these things out of your heart: yea, I would we had not euill spirits to keep possession in vs, with such violence, that we can hardly make entrance for a thought of this nature Again, it so fareth with vs, that things the second time, stir vs not commonly so much as at the first; as nature the more shee is accustomed to medicine, the lesse she is moued vvith it:

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O you must bee afraid of this carriage to your Philitian ; strong things will poyson vs if they purge vs not. Againe, our hearts are so hard, that till the Spirit doe soften them, these afflictions which are Gods hammers, beate colde Iron ; all is bootles. O when you feele it, cry to him that hath promised to take away this heart of stone : what neede I warne you how malicious the Diuell is, to dart such thoughts through vs, as if seeing it will be no better, all is wel enough ? Your state is thus augmented, your credite increased, your selfe more capable of further aduancements and contentments in that kind ; seeing you liued kindly with her, and it is Cods pleasure, who can vndo that which is done ? The Lord rebuke him for you. O turne
from

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from such cursed thoughts which
tend to this, that you may bee
kept slumbering and sleeping, till
G O D send forth some heauier
summons for the awaking of you.
Now for your helpethis way, I
haue sent you a Letter which I
haue long intended, but hitherto
haue beene preuented: the Lord
blesse it vnto you. There be two
extreames vnder Gods hand, the
one is to set light by it, the other
is to droope too much vnder it.
Now you must goe in the mid-
dest; take it to heart but with hope,
knowing that it is good to beare
the yoke, and that it shall bee
well with such as waite silentlie
vpon the Lord: and therefore
say with *Micha*, *I will beare it*
because I haue sinned. Thinke
your heauenly Father, that G O D
that is loue it selfe, hath put
this

Christian Letters.

this cup into your hands, and say with CHRIST, *Shall I not drinke the cup my Father hath put into my hand?* For our bodies good wee drinke things which make vs set many a fower face on them; what shall wee not welcome for our soules health? Yet as you must let it downe and humble your soule, so you must comfort your selfe another while, there is mercy with him that hee may bee feared. It is good to intermeddle restoratiues of spirituall strength which may raise vp the soule in true comfort, as well as otherwhile to beat downe our soules in thought which may humble them. The Lord hath giuen you from time to time pledges of his fatherly care ouer you: yea, such by which you may gather that hee Will neuer forsake you ;
whom

Christian Letters.

whom hee loueth, he loueth to the end. Yea, this is his great loue, and hee offereth himselfe as a Father to you, that hee will not let your spirit goe at randome, but correcteth the thing amisse in it; that hee bring you to bee partaker of the quiet fruit of righteousness, and saue you from being condemned with those that are of vnbroken heart, whose hearts neuer mourned for their sinne. If you cannot see this mercy, of this you must not bee dismaide; though it be night, we shall haue day againe; yea, his loue is the same it was, though our sense and feeling is changed. *Sit licet in nasos facies austeram parentum, Mens tamen aqua manet.* I doe assure you in that knowledge of my G O D, that if you doe but favourably iudge your selfe before him, and
humble

Christian Letters.

humble your selfe in his sight: if
you will a while count that state
best when you feele your heart
devoted to him; though the coun-
tenance bee defect, that great
G O D that comforts the abiect,
and exaltech the humble, hee will
exalt you and comfort you with
true ioy and prosperitie.

Thus in haste I doe
commit you to
the Lord.



Your louing Brother,

Paul Bayne.

Another

Christian Letters,
Another Letter.

LOving Brother, I know a word or two will bee more welcome then continuall silence; wherefore I will let you vnderstand how it is with vs. My wifes infirmities do continue with her, but shee hath more strength, I thanke God, and the violent working of them is euen past, at least resteth for a season. It went when I did write to you first, exceeding hard with her; but if the Lord giue vs faith, hee can work aboue all wee can aske or thinke. It is good wee should haue false fires shot off sometimes to start vp our slumbring soles, which are heauie to sleepe, though wee be neuer so wakened. Sometime a coldnes commeth on our spirits which maketh them vnactive vn-

Christian Letters.

to good, like as it is in the body,
the heart is asleepe sometime
when the eyes are held open:
sometimes wee take a nap in the
lusts of our hearts, sometimes we
winke by falling into vnfruitfull
courses, idle words, passing good
houres to no purpose: the Diuell
rocketh our soules asleepe by ma-
king vs reiourne good purposes,
and take day, still a little slumber,
a little folding of the hands; if
wee escape falling from grace,
lusts vnfruitfullnesse: if wee will
not make delaies but set vpon
good duties, yet euen in these, our
drowsie hearts make vs nodde
often times through in deuotion.

And because I am fallen into
this theme, I pray you both take
heede that your Soules bee
not thus overtaken, that the
first loue, the GRACES which

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at any time you either haue had
bee not lessened. Looke in the
13. of the *Reuel.* 26. and not to
husband our talents, or increase
them, is the next forerunner of
iudgement. Take heede of giuing
place to lusts, *he that soweth to his
flesh shall reape destruction: Gal. 6.*
8. take heede of vnfruitfulnesse;
the tree that beareth not good
fruite, is a tree that shall bee cut
downe, as well as the tree that
beareth bad fruit, and euery idle
Word shall bee accompted for:
let not the Deuill preuaile with vs
to put off a good purpose; quench
not the spirit, 1. *Thes.* 5. 19. de-
layes, if any where, heere they are
dangerous; let vs shake our selues
vp against that indevotion and
spirituall sloth which will creepe
vpon vs in doing good: bee
not sloathfull, bee teruent in
spirite:

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spirit: cursed is hee that doth the
busines of God haltingly, Brother
we that are the Lords, though we
are not in a dead sleepe with the
world, yet our soules haue the
remnants of such a lethargie as
that we are often napping in these
kindes. The Lord had neede to
send out summons for vs sleepers,
or we should be in danger by them.
Awake thou that sleepest stand vp
from the dead, Christ shall giue
thee light; he that is the true light,
the quickning spirit, hauing our
nature glorious with him in the
Heauen. The Lord our redeemer,
the quickning spirit, quicken our
soules, and keepe them through
faith in his power, to that Salua-
tion which is laid vp for vs in the
Heauens.

Your louing Brother,
Paul Bayne.

Another

Christian Letters.
Another Letter.

LOving Brother, I haue recei-
ued your letter full of heauie
report, but that our neede is such
that we must be made heauie with
fundrie temptations; our God
doth not delight in beating vs,
but our necessities inforce it: God
hath taken from you an innocent
and sweet consort, the naturall
Nurse of your nursery, a faith-
full dispencer of your estate: in a
word, a good wife, who did you
good and not euill all her daies.
We are bereft of a Sister, a Sister
indeede, (as Saint *Paul* speaketh
of Widowes) whose losse though
I beare more weanedly, because
I knew her more sparingly; yet it
doth greeue me shee is gone with-
out any fruites of my loue with
her. The Lord teach vs to bee
serui-

Christian Letters.

seruiceable mutually while we enioy each other, that we come not to the had I thought of; after wisdom: Brother it is my desire, and I will seeke at Gods hands with a fasting for you, that hee would giue you repentance, and speake to your soule humbled vnder his hand, that he will heale all with aduantage. A great breach hath God made in your house, but his mending is better then his making. I doubt not, but you know by this, that God doth call you to repentance; no bush wil stop the gap so well as humbling our soules; and iudging them in his sight: now this is an exercise that requireth entring into our own hearts, & considering what euilshauē slept in our bosoms, especially in those wayes which thy finger of God doth point out more
parti-

Christian Letters.

particularly: *Deut.* 30. 1. *1. Kings*
8. 47. 2. To get a sight & sence
of Gods hand on vs, and yet of
his mercy that wee are not consu-
med. 3 From this feeling especi-
ally of his mercy, which is neuer
taken from vs in his chastisments,
wee must humble our selues by
confession, which giueth glory
to God and shame to our selues,
by censuring our owne soules: as
Eze. 36. 43. Yee shall iudge your
selues as worthy to bee cut off: by
crying for mercies, as *Dauid Psal.*
51. And thus in humiliation come
to him, and renew our couenants
with our God. Now of our selues
we are full of indisposition to this
worke, and all that conuerse a-
bout you in comparison will call
you from this practise, in which
only is your true peace; and so
you had neede to looke vp to Je-
sus

Christian Letters.

Ius Christ, who is made the Lord: that hath all power in heauen and in earth; that he may giue his Israel true repentance and forgiveness of sinnes. *Act. 5. 31. Esay. 26. 12.* Not thinking much to tend vpon him, as the eyes of a hand-maid on her Mistres: for who is as great as our God, and what is precious like the grace of repentance? Againe, Brother, know that you haue no wisdom to carry your selfe as becommeth you vnder this great hand of God. For on two hands the Diuell will assaile you, and the folly bounde in our harts doth make his temptations more dangerous: First, to despise the correction of God. Secondly, to count it irksome, either to ward the smart off by impenitent meanes, or to be swallowed vp with griefe, and filled
Q with

Christian Letters.

with bitterneſſe in enduring of it.
Now for the firſt, we will partly
by inward ſuggeſtions, as telling
vs how we ſhall weare the matter
forth well enough, we are once a-
gaine at liberty, wee are in electi-
on of ſuch and ſuch preferments,
(if ſuch things lighten not about
your mind, it is the God of peace
that keepeth them out :) ſometimes
by making you nap in this or that
way delightfull to you ; ſometime
without, he will prefer allurements
of companies, which are no better
then the diuels whistle to cal vs a-
way from ſauory courſes, yea, his
miſtreſſies to lull vs in a ſpiritual
ſlumber. Now take heed, for this
were to daube vp the wall with
vntempered mortar: the caſement
gotten this way, is like the caſe-
ment of colde drinke to hote A-
gues ; it woulde make a worſe
thing

Christian Letters.

thing breede; for that vvhich
stayeth the working of mans
Phylicke, hurteth the body;
doe you conceiue the applying
of it to the soule. Now, if you
will not listen on this side, made
wise by GOD, then hee will
drench you with sorrow, espe-
cially thee wayes. First, hee vvill
hide from your eyes the remem-
brance of such thinges, in vvhich
you may take comfort, yea, kee-
ping you from tasting all the
mercy of GOD, vvith vvhich
this correction is intermedled.
Secondly, hee vvill helpe you
with a Spectacle, and make you
see too bigge, both the pre-
sent hande, and all olde mat-
ters and circumstances vvhich
may make it grieuous: Third-
ly, hee vvill hide from your
eyes all comfortable hope

I

Christian Letters.

of issue, which God is most faithfull to giue. Now therefore, deare Brother, the Lord Iesus make you find fauour in his eyes, to escape euill snares, make a vertue of necessity; be not afraid to see sinne, and feele it smarting: but remember withall what the Law of the Spirit hath done in the course of your life; strike your couenant anew, there is hope with our God: for all this, reade *Eze. 2.*
3. Hee is faithfull to giue issue, yea, though he make heavy, yet hee will comfort in the multitude of mercies. *Lamentations. 3, 31.*
Turne from it as from the Diuell, that would quench the sparke of your godly sorrow and abiection before the eyes of your G O D.
Take heede my Sonne of despising and making light, or counting irkesome the chastisement

Christian Letters.

of God, If ye lacke ~~wisedome~~,
begge it; I will giue it and not re-
ptoach you. *Heb. 12. 5. Iames*
1. 5. O cry to God, that thus
you may be guided: shoulde you
not find this grace, hee woulde
quickely lay your honour in the
dust, and we should haue cause to
weepe in secret. Farewell his
kingdome, farewell euery thing;
but if he giue you this, I dare as-
sure you, all happinesse shall fol-
low you heere and for euer.

Seeke his Kingdome, and
all things shall be cast
vppon you.

Mat. 6.

Christian Letters.

Another Letter.

MY deare Sister, what thanks doe I owe to my God for his Fatherly consolation wherewith he doth comfort you? The Lord increase in mee brotherly loue, and that grace which may make mee sanctifie him in all his mercy and truth, which I see him shew any of his children: especially such whom his prouidence hath endeared to mee aboue others. The increase of your godly griefe, with freedome from distrust, more then heretofore, hath nothing in it to be admired. The more we loue, the more we greeue, that we haue offered any greuance to those whome wee loue. The more wee feele Gods loue in forgiuing vs, the more we loue againe; she loueth much, because

Christian Letters.

cause she findeth much is forgivē
her: much loue shewd her first. Dis-
trust hindereth vs from feeling
Gods loue; Gods loue ecclipsed
from vs, ours is much enfeebled
towards him: our loue weake, our
griefe for offending him, cannot
come so kindly from vs, for this
is proportioned to our loue. Blei-
fed be *God*, who giueth you those
groanes after his grace. God ac-
knowledgeth that which his spi-
rite suggesteth. When we bid
our Children (as Charity for
example) say, I pray you Mother
giue mee this, wee doe it not,
but vwhen wee meane to giue
them that which we teach them
to aske. So it is with God; hee
doeth not sende his spirite to our
hearts to helpe vs. with groanes,
but when he meaneth to answere
our desires: he that maketh vs fow,

Christian Letters.

will make vs reap. Hungry poore
soules are gladd when they heare
that meate is toward them ; glad
when they are inuited, though yet
their knife is not laide on board.
Let this comfort you Sister, your
Christ saith; Come who so thirsteth,
and drinke till it streameth
from you. *Ioh. 7.* And the poore
shall eate and bee satisfied, and
praise my name. They that seeke
the Lord, their hearts shall liue.
The Lord reioyce ouer his owne
worke, to continue it in you vn-
to the end. Farewell.

Your louing Brother
Paul Bayne.

Another

Christian Letters.

Another Letter.

DEare Sister, your Cosen *Dem-
nam* returning, I cannot but
in few words answere your Let-
ter I receiued. I doe desire to be
thankfull for Gods truth and ten-
der mercy towards you, and for
making mee a Minister of your
consolation, though wee be vn-
faithfull yet God will bee founde
faithful. When we through weak-
nesse follow him, not chalenging
him with reuerence concerning
his good words which hee hath
spoken to vs, when we waite not
on the performance of his promi-
ses; euen then he preuenteth vs wth
his goodnesse, and for his names
sake hee commeth leaping ouer
those mountaines of *Bether*. *Viz.*
All our indisposition and vnwor-
thinnesse: he who is thus good to

Christian Letters.

vs so vnbeleeuing, if we would mend our faith, how wold he augment his mercies? This faithfulness of God should make vnbeleefe odious to vs, and cause vs labour against it, by looking to the author & finisher of our faith; euen then when through Gods gracious presence wee feeble our selues in best taking: for as a man who hath beene handled sore once with the stone, wil labour to keepe it down and cleere himselfe of it, when now he is well and the fit ouer: so in this vnbeleefe hauing found how it shakes vs, when wee haue the most release from it, then must wee still bee dealing with it: for though the fit is ceased, yet the spirituall sickenesse still lurketh in vs. Remember good Sister, how the Diuell hath disturbed your peace, how little things

Christian Letters.

things not looked to more timely haue bredde matter of great grieuance. Labour to haue still in sight that our naturall folly, which maketh vs remember our beating no longer then the smart lasteth. Labour to heare your CHRIST saying euery day to your soule; I am that Sauour, who saue my people from sinne, I will be thy saluation. Finally, strue to haue a thankfull acknowledgement of G O D S mercy towards you: Then shall your Peace bee like the Sunne, vvhich shineth brighter and brighter, till the height of it bee attained.

My desire is to doe good to your Soule, both in my presence with you, and absence from you: If you coulde marke your selfe, and let me know what most
hin-

Christian Letters.

hindereth you, where you finde
your selfe weakeſt; I ſhoulde fit
you better with aduice, when *God*
gaue me ability to ponder that e-
ſtate. I continue Siſter better then
ſometime I haue beene, but helde
vnder the hand of *God*: for that
paineſull weakenefſe in the bot-
tome of my body, - doth ſtill fol-
low me; the Lord teach me to do
his will and endure his pleaſure:
and hee that will haue ſinfull men
ioyne with correction nurture
and inſtruction, he make me pro-
fit by all his chaſtiſements. The
Lord delight to make vs euer with
good harts confeſſe his truth and
mercy towards vs. The *Lord* bleſſe
you with increaſe of comfort and
bleſſe all yours with you.

Your louing Brother,
Paul Bayne.

Ans.

Christian Letters.

Another Letter.

LOving Sister, I am glad that
God doth adde somewhat
to your health ; for I hope it is a
pledge of further fauor. The Lord
open our eyes, that wee may see
him to be our life, and the length
of our daies. You must not let
want of company make you lesse
lightsome : wee vse not compa-
ny well when wee are not fitted
by enioying it, the more thanke-
fully to forbear it, when the plea-
sure of God is that we should bee
stripped of it for a while. Your
best Husband hee is with you still,
at bed and board, ready to vouch-
safe you the sweetest Communiō.
The Lord of his tender loue draw
you after him, and speake peace
and saluation to y^our spirit. I haue
kept from you the extremity of
my

Christian Letters.

my visitation, but the candle hath not gone out by night since the Thursday after my comming from you, till within these two nights for a good space, I haue beene forced to haue some watch by me. Yet Sister, these are but the beginning of sorrowes, these are not the sickenneses that I haue long looked for. The Lord make mee precious in his sight, to bee made able to suffer and doe euery thing in his *CHRIST*. My heart followeth God, desirous to bee taught of him wholly to endure all his pleasure. I thanke you of your louing remembrance which you still haue of mee. The Lord stirre vp my heart, that I may remember you to him, and that I may be ready to helpe you with whatsoever Office of true loue shall lie in my power. Thus
with

Christian Letters.

with my loue remembred, I commend you and all my Cosens with you to the gracious protection of of the Almighty.

Your louing Brother,
Paul Bayne.

Another Letter.

LOue is a thing wee may lawfully owe; and because this is a fruit of loue to consider one another, and prouoke to good workes, to exhort one another, that we be not hardened through the deceitfulnesse of sinne: Therefore I wish that other things not neglected, my loue may bee most fruitfull in this kinde. Let me then call to your minde the duties you know well, that you may more
and.

Christian Letters.

and more bee a practiser of them. The Scripture, 2. Cor. 13. 5. 6. biddeth vs proue our selues, and telleth vs that if CHRIST bee not in vs, we are counterfeits: It becommeth vs therefore to see on what ground wee stand, that wee may make sure worke with our God. If false gold walked abroad, wee would not take a peece, but trying it; so wise we are, that we may not bee deceiued in earthly things, when we hand ouer head admit any thing as currant in the way of saluation. Now wee may easily know if we be in Christ, or Christ in vs: for as where the Sun shineth, it may bee discerned hence, because the darkenes doth disperse, all things are lightsome: euen so where this Sunne of righteousness shineth, the darke cloudes of ignorance and sinne

Christian Letters.

are scattered, the light of knowledge and grace shineth. If you bee in CHRIST, you haue crucified the flesh with the lust of it. *Gal. 5. 24.* If you be in Christ you are a new creature *2. Cor. 5. 20.* Wherefore Brother because I know there is little wind abroad to driue this mill, the Lord by his Spirit worke all things for vs.

Your louing Brother,
Paul Bayne.

Another Letter.

WELL, you should let mee heare from you, & know how you feelee your soule affected; who can fit a shooe that knoweth not the foote? How can I fit you with helpfull counsel, while you conceale from mee your daily condition? You would not willingly

Christian Letters.

lingly haue a Phisitian prescribe
blindfold, rousing in vncertaine
without a marke; but you care
not what you put vpon my in-
vention. Brother, how doe you
feeleyour soule euery daye? doth
it grow vp in the life of God? hath
it more desire of him, thought
concerning him, more loue, re-
pentance, holy shame-facednesse?
If the body bee in an Atrophy, &
not like, what meanes-foeuer wee
vsed, what a griefe would it be vn-
to vs? Shall we not grieue if our
soules grow not vp in the life of
grace? Doe you feele some little
good thing more then you haue
done hertofore? it must comfort
vs, and we must confesse it with
thankes, giuing to God glory, If
we mention by Letter, and blesse
God in our bodily health, how
much more must his kindnesse to
our

Christian Letters.

our soules bee acknowledged? I pray you let me and you fall into Letter colloquies of this nature. Brother, the life of grace in the heart doth aske daily diligence to maintaine it. Doe you not see in nature, *Animantis cuiusq; vita est fuga?* Were it not for the repaire by nutrition, the naturall life would be soone extinguished. So, doe you not feelee the life of God in your soule? you cannot find any vigour of it sooner, then you shal feelee a secret exhausture & decay creeping vpon you. Now as we take bodily refection daily, & count it not greivous, so we must worke vpon our hearts before God, that wee may feelee by this meanes, from him a daily renewing of the best strength in vs. The good God of nature hath put a delight in those bodily functions,
in

Christian Letters.

in which is the preservation of our persōs; this maketh vs not abiect them : but because our soules are to the meanes of grace, as a sicke stomack is affected to meate, because it is painefull a little to vs, therefore the best duties are fore-slowed. The Lord saue vs from this sloath of spirit, wee will eate without appetite : one bittē they say will driue downe another. Let vs doe thus with our soules, and wee shall find that easie which hath seemed painefull. Without cracking the shell wee cannot come to the kernell. The Lord keepe you in his feare and fauour.

Another Letter.

GOOD Master Dow. I cannot but write vnto you, things going as they doe, though otherwise
wise

Christian Letters.

wife I should haue vsed some forbearance, because of my employments. The first part of your Letter did reioyce me, and the latter grieue me: for I desire to practise the dutie of remembring the afflicted, as if my selfe were afflicted. in body; according as wee are commanded: *Heb. 12. 3.* I am glád God hath not only kept you hitherto, but shed into your heart his Fatherly loue in Christ: so that you vow (through his grace) thankfulnesse vnto the end. A voyce taught by Gods Spirit; for you may see the same working in the heart of the Prophet, on like experience of Gods goodnes: *Psal. 146. 2.* *I will praise the Lord during my life, as long as I haue any beeing I will sing to my G O D.* It is a seemely thing to breake out into those voyces: what shall wee
giue

Christian Letters.

giue the Lord for all his benefits shewed to vs ? Deliuernance is comfortable, but Gods louing kindnes is better then life. Therefore we must bow our knees to the Father of our Lord Iesus Christ, that we may know more this loue of God in CHRIST, which passeth all knowledge. It was Gods great mercy to let you drinke of his fauour in any measure, before he changed his right hand; I meane his dealing with you: for whom he once loueth, nothing shall euer make a seperation betwixt his loue and the party. Neither life, nor death, neither any thing present, or any thing which may fall out hereafter, shall be able to separate vs from the loue of God in CHRIST: for all Gods gifts, his loue, and the fruites of it, concerning that
better

Christian Letters.

better life, they are without repentance. You must then not let your selfe be too much cast down, but comfort your selfe in the Lord your God. I pray you reade the first of *Sam.* the 30. ch. & the 6. ver. I am not ignorant Mr. *Dowson*, that a wife is very neere; & so a husband to a wife. I in part consider it, though I cannot weigh it as I should. Againe, I know that euen the deare Saints of God haue not beene able to bridle this passion: *Iacob* would goeweeping to the graue after his sonne, and would not bee comforted. Yet wee must know what is the will of our God: namely, that seeing the fashion of all earthly things palleth away, and seeing that through Christhe doth couer our spirits, & giue vs hope of a better and enduring life: that therefore

we

Christian Letters.

wee should reioyce, as if wee re-
ioyced not, and weepe as if wee
wept not; we should not ouer-
much bee affected with the
possessing or remoouall
of these things
which are
earthly.

* * *

FINIS.

HOLY
SOLILO-
QUIES.

OR

A HOLY HEL-
per in Gods
Building.

WRITTEN IN A LET-
ter by Mr. *Paul Bayne*, sometime
Preacher of Gods word at S.
Andrewes in Cambridge.

Effectually instructing and earnestly pro-
uoking to true Repentance, Loue,
and new Obedience.

The third Edition, enlarged by a
more perfect Copie

Unprinted at *London*, by T. D. for Nath. Newber-
ry, and are to be sold at his Shop at S.
Peters in Cornhill, and in Pope-
head Alley. 1620.

W
n
A
in
P
c



TO THE RIGHT
Worshipfull Master *William*
Halliday, Alderman and
Sheriffe of London,
all happi-
nes.



YR, this small, but
holy Treatise, be-
ing giuen mee by
him vnto whom it
was written, to send it foorth
more publikly into the world.
And knowing what euill and
iniurious entertainment Or-
phans often receiue in y^e world
except they haue some special
R 2 friend

The Epistle Dedicatory.

friend to countenance them;
I am bold to addresse my selfe
vnto you, with this Religious
child of a godly learned (but
deceased father) for shelter:
And indeede, vnto whome
could I with more assured
hope dedicate it for harbour,
then to your self, vnder whose
roofe I and mine are harbou-
red? And therefore, that so in
some part I might manifest
my loue and gratefulness vn-
to you, I present this with my
selfe, alwaies ready to do you
any good seruice,

You VVorsh. humbly,

N. N.

THE



THE PREFACE • TO
to Master Iord.



Oving Brother, nature
her selfe is such a school-
mistres, that shee tea-
cheth her creatures in-
dustry in their kinde : the dumbe e-
lements are carried about with inde-
fatigable motion: The Ant, and other
creatures, are exceeding industrious,
as nature maketh man incline to acti-
on ; so wisdom maketh him to chuse
his worke to leave that which is dead
and to lesse advantage, and to choose
that which is most commodious. Hu-
mane wisdom (vnable to goe be-
yond her compasse) can but point vs
to ciuill humane works, the fruite
R 3 whereof

The preface.

whereof is a good proportionable; to wit, civill or externall. The wisdom which is from above and heavenly, guideth our hands to a higher plough, and biddeth vs exercise our selves in godlinesse, meeting God with repentance, stirring up our hearts that they may be affectioned towards him. And because the worke is transcendent and of higher nature then these secular, and we are ready to thinke with Peter, Master, we doe thus and thus, what shall we have? God (that wee might better like the work) doth mend our wages, assuring us that godlinesse is great gaine of it selfe, bringing contentment: yea, he doth promise us the things of this life, and of that which is to come, if we will learne this occupation. Now he that will encrease grace and godlinesse in his heart, must labor his soule this way with wrestling and contention. It is not every walking and
moving

The Preface.

moving in a christian course, by which
grace is augmented more sensible; but
stirring our selves up, and putting so
forth the grace we haue, that in some
sort we feele the utmost it will reach
to: as naturall strength is not increa-
sed with every sedentary motion, that
is, such stirring, as is next to sitting
still, but with such exercise, which if
it be not ad sudorem, yet is, ad robo-
rem, where it is most moderate. Where-
fore as you wold haue the soule thrine,
breathe it well in meditation, and o-
ther duties of deuotion. We haue in-
deed stiffe aking ioyns, that paineth
us to stirre in this kind: but the more
warmth we get, the more all grieffe
will be abated. Now there is no one
branch of deuout exercise more fruit-
full then that of Soliloquie, wherein
we commune with our owne Soules,
and exite them towards G O D.
Words serue not onely to make knowne

The Preface.

*the conceptions of our minds, but to
give glory to God who understandeth
our thoughts a farre off; and to blow
up deuotion, and kinde our cooling
affections towards him. Incarnate
passions come like foule weather be-
fore we send for them, they often pre-
uent all action of the will: but good
affections are so overlaid with sinne
which compasseth vs about, that if
we gather not wind under their wing
(so ponderous the flesh is), they can-
not mount up to purpose: for the war-
rant of this duty we haue both pre-
cept and practice; take woras to your
selues, Hosea 13. 2, Heb. 3. 13.
Examples both sacred, Psal. 42.
11. Genes. 24. 49; and Ecclesi-
asticall, as Iustine and many others.
To lead your hand in this matter, I
giue you this letter, which containeth
a forme of Soliloquies, seruing to
further your daily repentance, and
sound*

The Preface.

*sound affection towards God; keepe
it for your private use. And the
Lord Iesus the quickening
Saviour be with it to
the end above-
named.*

• •
•

Your loving Brother

Paul Bayne.

R S



HOLY SOLI-
LOQVIES,

OR

A HOLY HELPER
in Gods build-
ding.



WE live in the
last, and most
perilous times,
in vvhich the
power of god-
linelſe is much
decaied, and loue through abun-
dance of in quitie much cooled.
Now there is no one thing which
more breedeth this conſumption

A holy Helper

of grace and growth of the contrary, then the want of such spirituall exercises, as awaken grace, and renew the strength of it in vs, from one degree to another. For as not blowing brings the fire to be extinct in time, no lesse then the procuring cold water to bee poured vpon it : so the slothfull not rowling vp our selues, killeth grace as well as the wilfull liuing in some known sinne, death followeth vpon both. The difference is, one is violent and speedie, the other is (as wee speake of consumptions) gentle & lingring but no lesse certain. Now though there are many meanes whereby the soule doth shake vp it selfe, yet there is none more fruitfull, then for a Christian to accustome himselfe to Soliloquie, taking words to our selues betweene
G O D

in Gods Building.

G O D and our owne Soules.
Words serue not onely to open
our minde, that others may conceiue
our meaning, but to honour God (who vnderstandeth
without them) and are as well bel-
lowesto blow vpp our affections
when their deuotion coolleth.
Sinnefull passions will preuent
our wils, and come (as wee say
of foule weather) before they are
sent for. But for holy affections
(so ponderous is our corruption
which preisseth downe) vnlesse we
labour the thing with our
hearts, they will not rise to any
purpose. God therefore hath com-
manded it vnto vs, and complai-
neth when it is neglected. Take
words to your selues : None awa-
keth himselfe to lay hold on *God*.
None saith; What haue I done ?
And the most excellent men of
God.

A Holy Helper

God haue abounded in solitarie conferences with God and their foules; as both Sacred and Ecclesiasticall story teach, by the examples of *Dauid* and others, *St. Austen*, *Anselme*, *Bernard*. The fruit of this exercise hath made mee set downe (for the helpe of Nouices, who haue not bin exercised this way) a Forme of words which might containe fit Soliloquies, to further vs in sound repentance & good affection toward God. First therefore to deale with you in Repentance, then to helpe you forward in Loue and new obedience.

The Lord preacheth Repentance still vnto vs. If a messenger knock at our doore & answer bee returned, hee is gone forth with to thole that sent him. So if the plague, & such like messengers
which

5
in Gods Building.

which God sendeth to vs, had that which they come for, they would not still ring the Bell at our doores, and call vpon vs. Neither doth God waite for repentance onely from the wicked, but hee would haue his dearest children meete him condemning themselves. *Luke 13. 5.* If yee repent not also more and more, when yee see the examples of Gods wrath, yee shall also perish.

First, to shew you what this is, I shall by this meanes stirre you vp vnto it more fruitfully. By repentance I meane nothing else but *godly sorrow for sinne*, wherein the soule humbleth it selfe before God, and commeth home to him. it is not a worldly sorrow like theirs in *Hosea. 7. 14.* which makes vs whine, because the world is hard; nor yet a hopelesse griefe
for

A holy Helper

for feare of punishment: but a
griefe for sinne, as it displeaseth
God, whose loue through Christ
we haue felt shedde in our hearts;
whose mercy wee see it is, that
wee are not consumed; yea,
whose fatherly affection doth
seek to call vs home by louing
correction.

Now in this sorrow, the soule
doth humble it selfe: for this is
the nature of repentance, it will
make vs take shame to our selues,
partly by seasonable acknow-
ledgement of these waies, wher-
in wee haue most prouoked God;
partly by iudging our selues as
worthy to bee cut off, that wee
may find grace in his eyes, and
not bee condemned. And toge-
ther with grieuing and abasing it
selfe, the stray-soule commeth
home to God, purposing through
his

in Gods Building.

his strength, to leaue those courses, wherein it hath grieved him, and to cleaue to him in all his commandements. Looke then, if entring into your owne hearts, ye finde that as much as hath been amisse, by despising Gods mercy and patience, yea, his goodnes, giuing you the call of his word and corrections, ye are grieved, that ye haue been so vnkind and vndutifull, to so kind, and carefull a Father. If ye find, that where it is to his glory, yee loue to confesse your vnfruitfulnesse, and to condemne your selues, and doe with a true purpose of heart, strike a new couenant with God, forbear your owne wayes, to walk more fruitfully before him, so farre as his G R A C E shall preserue you in the one, And strengthen you in the other (for
all

A holy Helper

all our sufficiency is from him;)
if yee finde these things in any
measure, then reioyce; for God
hath giuen you repentance to e-
ternall life. But if your hearts haue
neglected this exercise of a broke
spirit, and if your conscience tel
you, that there hath beene little
or no griefe this way, then yee
must bee intreated, that whilest it
is called to day, that Gods grace
doth still inuite you, yee would
not harden your hearts, but pre-
pare to meeete him. Weepe not
for mee, but for your finnes, saith
our Sauour, Luke. 23. 28. And
blessed are they which mourne
in this kind, the LORD car-
rieth an handchercheif to wipe
away these teares; hee is nigh to
comfort these hearts, these April-
dewes bring May flowers; such
as sow in teares, shall reape in ioy.

Is

in Gods Building.

Is it not better for vs, to take the
rodde into our owne hands, and
beate our selues gently, then force
the Lord to chasten vs, who is a
consuming fire? If the Lord
see, that wee are but willing to
cast down our selues, and to deale
with our owne soules, he will co-
uer our heads in the euill houre,
whereas his negligent Children
shall taste of his temporarie dis-
pleasure, Delay not this; our
soules in swaruing from God, are
like bones out of ioynt, the lon-
ger they goe so, they proue more
painefull; if we take them betime,
they are set more easily. We will
take physicke, purge, sweat, to
preuent the growing of a disease
vpon our bodies: shall wee not
bee wise then for our soules? The
vomit of the soule is the griefe of
repentance: take it beetimes, driue

not

A holy Helper

not off, till the Lord bee forced to visit. Now if God giue you to desire, that your hearts were broken in his sight; but yet yee find it will not be partly for the hardnesse of your hearts, partly for other lets and impediments: I will helpe you a little at this list, first giuing you rules for the outwrestling of impediments; secondly, for the blowing vp of your deuotion in this exercise, which of all sacrifices is the most acceptable. Now for hinderances, yee must make accoūt to meete with them, if ye purpose more seriously to call your selues to a more strait reckoning for your waies. Sometimes inward indisposition will grow vpon you: againe, the Diuel will want of his will, but some sinne will close with your soules, which shall like a thorne caught in the foote,

in Gods Building.

foot, hinder your intended iorney. If yee escape these, hee will ply you with distractions from things, and persons, which are without you; this or that is necessarily to bee done; one or other is to speake with you. Furthermore, if yee looke seriously to this good way of repentance, hee will suggest, What needeth such a doe? God is more mercifull then to require such strait courses. Whom do yee see to vex themselves in such a manner? Yea, sometimes he makes the entrance difficult, and comfortles, to see if hee can dismay vs from proceeding. Finally, hee will harp much on this string; Wilt thou bid adew to thy pleasures, and betake thy selfe to so painfull a course? & this is the loth to depart, hee singeth to the soule that
looketh

A holy helper

looketh toward God. First, to speake in generall to them, then in particular to this last & maine detention. Now that wee may safely passe these rockes, we must first seriously consider the malice of the Diuell against vs, who by all possible meanes hee can, opposeth the comming-acquainted with this exercise. While we are in our owne waies, the coast is cleare enough: but when G O D giueth vs a good motion and purpose, the diuell doth watch it, as hee did the Infant, that hee may kill it in the cradle, yea, smother it in the womb where it was conceived. Thus Lord, when thou sendest by thy Spirit, a motion into our hearts for our soules health, he laboreth to make vs quench the spirit, & so to double our cōdemnatiō. Now then seeing y^e malice
of

in Gods Building

of the diuell, ye must labour (secondly) to feele your owne weaknes, that there is no strength in you to encounter with the enemy; and say thus to your selues, Lord, thou knowest it, I haue no strength of my selfe; nay, I haue that which presseth mee downe, which would make mee thinke, there is a Lion in this way, and slippe my necke out of this collar, though there were no other withstanding mee, nor ought without mee that should let mee: how then should I be able to goe ouer so many things without assistance? Then yee must in the third place, looke vp vnto Christ by the eye of Faith (finding the Diuels opposition, and your owne infirmities) who giueth not only the will to vs, but the deede, and worketh all our workes for vs. Speake to
him

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him, and say ; Lord, thou canst helpe me, and as thou hast put this into my minde, and taught mee to know this piece of thy holie will, so thou must bee entreated to accomplish it in me : it is not I, but thy grace in me which must effect all. As a child who goeth with his father, led in his hand; if hee come to a stile or bridge, he will cry to him to take him and lift him ouer : so must wee to our heauenly Father; cry to bee taken vp aboue all these hinderances. This is an excellent remedie, when wee behold seas before vs, mountaines on each side, armies of enemies behind vs, all hindring our going forth of our selues, and in all, the diuels power ; then to stand still, and looke for the saluation of the Lord. And heere it is good to thinke on these quick-
ning

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ning Scriptures. Enter in at the
straite gate, Matth. 7. 13. Nay,
strive to enter in, for many shall
seek to enter in and shall not be
able Luk. 13. 24. Seeke first Gods
kingdome and the righteousnesse
thereof, Matth. 6. 33. One thing
is necessary, Luk. 10. 42. What
if one could get the whole world
if he lose his owne Soule? Matth.
16. 26. Narrow is the gate that
leadeth vnto life, and few there
be that finde it, Matth. 7. 14.
Lastly, yee must thinke, how if
ye appoint to be with this or that
man, but for some twenty No-
bles matter (in which (perhaps)
yee gaine not a Pound clearely)
nothing shall let you: if this, or
that of lesse moment be out of or-
der, yee see it, and see it not, yee
haue a greater gaine in sight: if
any would hold you backe. yee

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craue

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craue pardon, yee haue pointed by such an houre, to meete such a one. Then yee must reason thus : Shall I bee thus resolute in executing my purpose toward man, when I gaine some small matter, and shal I let any thing hinder me, when I am to goe to God about the greatest marchandise of my soules health ? Is not this to be peny wise, and pound foolish ? This in generall. Now in particular. That yemay then outgrowe the feare of parting with pleasure, and conceit of so much heauines in this course of Repentance ; yee must first know, that this is a iugling of Sathan, whereby he holds men on in the wayes of sinne to death. He will shew vs nothing but delight in euill courses, hiding all the after bitterneffe of them, which should bring

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bring them out of request vvith
vs : so in good vvayestending
to life, hee vvill tell vs of no-
thing but payne, concealing all
the comforte of them, that so
hee may keepe vs from entring
them to saluation. Secondly,
wee are worse affrayde then
hurte. For, like as the rising
out of the soft bed, seemeth be-
fore-hand to the sluggard excec-
ding tedious, but when he is once
vp, doth not dare him at all : So
is the awaking from the sleepe
of sinne, and slumbering in the
reliques of lust, vvich still
haue dwelling euen in the best of
vs. VVho euer repented him
of repentant grieve ? Nay, who
reioyceth not in God who giueth
it, finding it more sweete to
his Soule, and more pleasant,
then the pleasure of Sinne,
S 3 which

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which soone vanisheth, leauing a sting behind it? Thirdly, if we try in a repentant course to leaue the pleasures of sinnes in which wee haue liued, they will shortly haue no such power ouer vs, as to hold vs thus hard. For *Chrysostome* doeth fitly liken them to little Puppies, which while we play with them will doe nothing but leape about vs, but if we cudgell them a little, haue no ioy to come neare vs. Fourthly, we must not let passions blind our iudgements; but consider penitent sorrow, with the ende of it, and impenitent delightes with the issue of them. What is bitterer then medicine? Yet health, to which it bringeth vs, doeth make it louely. What sweeter to our taste, then many things wee will not touch, because wee finde they

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they loue not vs, though wee loue them, we are afterward the worse for them. In this respect therefore, were the medicine of Repentance grievous to take, yet in regard of the euerlasting health to which it restoreth vs, we should like wise men, take the sowre vvith the sweete; yea, choose it rather, then to feede sweetly on such meates as please the Palate onely vvwhile they are tasted, but cause at length vomits more bitter then death. Fifthly, say vvee shoulde loose our delights, (though vvee shall part vvwith nothing but stollen vvwaters) is it not better, as Christ saith, vve shoulde vvwant an eye heere, and goe to heauen, then hauing it, to be cast into hell fire? Mat. 18.9.

To conclude, this obiection is a slander raised vppon Gods

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wayes, which are full of prosperity and pleasure; and is forcible with vs, partly, through sloath, vvhich maketh vs vvwilling to these workes (and vvhat is not irkesome to a mind vndisposed?) partly, from ignorant sensuality, which counteth nothing liberty, but licence; nothing sweet, but what is taken in hugger-mugger, without Gods allowance: like as some gallants, which thinke no Venison so sweete as that which is stolen. This in particular to the principall impediment.

Now for furthering your deuotion in this exercise, yee must know, that there is an arte in blowing vp of euery grace of the Spirite, and of this with the rest. First therefore, yee must enter into your owne hearts, considering

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ring your owne wayes. We will
keepe reckoning what we runne
on the score with men : but rare
who thinke how deeply they are
in Gods bookes, such ill hus-
bands are wee for our Soules :
Now wee must heere marke warily,
whether wee haue not lost
some graces we haue had (I mean
haue them not so powerfully as
wee haue felt them) whether wee
doe not giue place to sloth, doing
Gods seruice coldly and slightly ;
whether wee haue not forgotten
our couenant made with God in
Baptisme, to wit, of dying to our
own thoughts, words and deedes
daily; and labouring in our whole
course that not now we liue, but
Christ in vs (as *Paul* speaketh) his
Spirite teaching vs to doe every
thing as before him, and in con-
science of his will, to his glory.

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Here also yee must call to minde the most grievous sinnes which yee at any time haue prouoked God with. Wee must not bid adieu to the remembrance of our sinnes past and pardoned, but must euer beare them in memory so farre forth as will helpe vs to the vworking of godly sorrowe, holy bashfulnesse and lowlinesse of mind; so far as may be a spurre to more fruitefull obedience for the time to come, Deut. 9. Yea this remembring of the sinne past in particular, by which vve haue chiefly offended *God*, and mourning for it, and iudging our selues in the remembrance of it is the euidence of true effectuall Repentance: So *Israel* acknowledged their desiring a King: So *Dauid* his adultery and murther: So *Paul* his persecuting. Hee
who

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who is thus truly humbled in the sight of one capitall sinne, repenteth of all. Euen as a capitall disease being taken away, vvhich draweth on many an other by consent, the rest are at once remooued also. Againe, vve must call to mind our daily sweruings and vnfruitfulnesse. This is the opening and the looking on our woundes, the neglect wherof is leaud carelesse, mortally dangerous. It is no newes, nor yet misliked when you see a Souldier shotte, or wounded: but to see him goe with it, neuer regarde it, neuer dresse it, is condemned as desperate folly: So, for vs fighting in this world, no newes, if vvee come by knocks and maimes; but to let them goe, and ranckle, and fester in vs, is forlorne negligence. Now

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then, if thus setting the matter before you, yee finde not your hearts pricked with it, then you must (as the Prophet speakes) take words to your selues, and trouble your own soules, saying thus; Shall I think of my sinnes against God, and not grieve for them? If I haue ouershot my selfe, so that men may haue a saying to mee, that doth cut me to the heart, and I am ashamed. If somewhat doe but crosse my corrupt nature, I haue grieve at will; and shall I not now grieve for offending my good God? If I had broken day, and not kept touch with man, I coulde not looke him in the face; and shall it not goe neere with mee, that I haue not kept Covenant any better with God? If my seruant haue loytered his day ouer, and not
done

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done my worke, he blusheth, and is affrayde to come before mee; and shall I not change my countenance, and be mooued, that I have beene so vnprofitable in the workes of God? By this means, as men being in swoonds, when they are chafed, do come againe; so shall our soules, while we thus bestire them, find some warmth returning to them. This is a fruite and furtherance of the grace of Repentance; vwhereas the want of these Soliloquies, is reprocued as a token of an impenitent heart. Hof. 7. 2. But if yet the heart will not relent, yee must in the thirde place (seeing your barrennesse and inability) turne you to Christ, speaking in this wise: Were it to grieue at earthly occasions, or that my selfe were displeased, here
my

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my affections would come to me before I sent for them : but for godly sorrow, none of it growes in our gardens; our foolish hearts loue not holy mourning ; our hard heartes will not relente to thinke how wee displease thee. Wee therefore knowing , that that there is no strength in our selues to any thing that is good, looke vnto thee : thou art the Christ and Lord, thou giuest Repentance to thine Israel, and forgiveness of sinnes : thou Lord doest circumsise the heart , thou hammerest and breakest the stone by thy Spirite, making it fleshy and tender : LORD doe thou turne vs and wee shall bee turned, Lament. 5. 21. Thus while yee turne your eyes to Iesus the quickening spirit, he will be present to quicken this grace in you.

But

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But what if yet your hearts should not so kindly melt within you, as yee desire, yet all is safe: for this is the smoke of repentance which CHRIST will not leaue till it blaze forth; hee will not put out the smoking weeke. This desire and labouring after it, is happinesse it selfe: for blessed are they that hunger and thirst after righteousness. Yea vsing this course to consider of your wants, to chide (after some sort) your owne soules, and to looke after Christ the giuer of Repentance; the stone of your harts (the hardnes) will come away by little and little. Yea, and when in bodily wounds the most approued plaister must bee laid on often; yee must not thinke that these spirituall euils, so long growing on vs, should bee gone on a sudden. I
doe:

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doe beseech you therefore, as euer yee will taste the comforts of God ; as ye will finde ease in the euill houre , when nothing but God can refresh you ; yea, as ye loue to escape much worldly sorrow, which tendeth vnto death ; so acquaint your selues betimes with this exercise of a broken heart. Blessed are they which (now) mourne, for they shall bee comforted. And wee know much more earthly sorrow then wee should, because wee will not trouble our owne soules a little, blowing vp that godly sorrow which is required at our hands.

Now followeth an other thing which I propounded , viz. to helpe you forward in new obedience , in the faithfull keeping of the couenant. The summe of the Couenant betweene
God

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God and vs, is this; GOD in
CHRIST faith, hee will take
vs for his people: wee promise
him, that wee will haue him for
our God. This therefore doth
comprize all our duty to God,
that we set him vp in our hearts as
God. Which thing we doe, first,
when wee grow vp to know
him in all things. Secondly, when
we make him our trust. Thirdly,
whē we loue him aboue all things.
Fourthly, when wee feare him.
Fifthly, when we reioyce in him.
Sixthly, when our hearts are
thankefully affected to him, mak-
ing him their song and praise.
This is to haue him for our God,
when wee know nothing, trust
in nothing, loue, feare, reioyce
in nothing in comparison of him;
when our hearts are thankfull
aboue all to him. To speake a li-
tle

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tle to the feuerals.

Wee cannot haue G O D, our G O D, till wee come to know him in Christ. Ignorance doth estrange vs from G O D, and knowledge doth acquaint vs with him. This PAVL prayeth for in the behalte of his Colossians, that they may bee filled with the knowledge of G O D, the spirits of their mindes being opened to looke toward him. Euen as our image in the glasse doth looke toward vs, from whom it is reflected: so God his Image in vs doth make the eyes of our minds view him, the author of it in vs. And as the eye becommeth one with that which it seeth, and is after a sort in that light it beholdeth: so are wee by the vision of God, which is begun in vs, one with him, and in him. Now this know:

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knowledge considereth **G O D** three waies ; either simply apart from all other respects, and thus it containeth the Spiritual essence in respect of his properties, into which this selfe same nature is distinguished; the Father, Sonne, and Holy Ghost, all of them hauing the same spirituall essence: as if I, and you with some third man, might bee supposed to haue all but one and the selfe same soule and bodie, being distinct persons. Or else it considereth God, as made manifest in our nature: for Iesus the Sonne hauing the same nature with the Father, hath taken such a soule and bodie, as wee haue (sinne only excepted) to the fellowship of his person; and thus is become *Emanuel*, God with vs, or God manifest in our nature. In which humane nature,
God

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God the Sonne suffered death for vs; in which likewise hee manifested his diuine power, by raising it vp, and glorifying it in heauen. So that hee that was dead in his humane nature, is now alieue in it for euer, hauing swallowed vp death in victory. Lastly, it considereth God, manifested in Christ, as hee is become our God by Couenant, in regard of such things as his faithfull mercies doe worke for vs. He in Christ is our iustifier, our sanctifier; he who helpeth vs in coquering the remnants of our naturall corruption; our Redeemer, who deliuereth vs from all our troubles; the God that careth for vs, giueth vs every good gift, bleisseth vs in oure estates feedeth vs, giueth vs, and all his beloued sleepe, defendeth vs from all euill, keepeth

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eth vs by his power vnto saluati
on, is the beginner and ender of
all good graces in vs. But how
short are wee in this point? Wee
are like infants in a manner new
borne: they are kept by the lo
uing parent from fire and water;
they are fed, laid to sleepe, made
ready, vnready, shifted in their
scapes, but they know not who
doth all this for them: so doth
our heauenly Father by vs in
Christ, but (he knoweth) little
vnderstanding haue wee of him:
For though God bee light it selfe,
a spirit which brightly seeth all
things in heauen and earth; to
whose pure shine the Sunne is
darkenesse; yet the weakenesse
of our sight is such, that wee can
not looke against it, as the Bat
and the Owle cannot indure
to see the bright Beames of
the

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the Sunne in the firmament.

Ye must therefore take notice of your spirituall blindnes, and come vnto him, who selleth the eye-salve, which hath the Spirit of illumination, who openeth the eyes of the blind; crie to him for mercy. If your eyes were fore blood-shot, (your eyes wherewith ye see but one another, creatures like your selues) yee would seeke out for them, and wash with strong smarting waters, but yee would restore them: and will ye not seeke to your God in Christ, to restore the sight of your spirits, wherewith yee may see him, and the things of your peace within the vaile, euen in the heauens? Nay, yee must bee ashamed, that yee take knowledge no more of your God in the whole day. If our children, when wee are beside,

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side them, should through rudeness and carelesnesse not once cast a looke at vs, as acknowledging our presence would wee take it at their hands? might not euery one say, these were better fed, then taught, which are thus gracelesse? Let vs apply it to our selues, who serue our God and Father little better. Now that wee may set vpon this sute with the better hope, let vs remember, that God hath promised it vnto vs, this is his couenant, wee shall know him from the greatest to the least of vs. But lest I grow too tedious, I come to the second.

Wee must trust in God, hauing all our hopes on his mercy and truth towards vs; and these two goe together. Men sometimes the more wee know them, the lesse wee trust them, and that deservedly.

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ly: but *Psalme. 9. 10.* such as know God, shall trust in him.

Who so repositeth all his confidence in God, hee taketh him in so doing for his God. As the Scripture saith in this respect, the couetuous man is an idolatour, he taketh his mony for his God; because hee putteth his trust in vncertaine riches: his wealth is a strong Tower in his conceit, and hee who trusteth in the creature, which draweth his heart from God, saith the Prophet, *Ier. 17. 5* teaching vs, that then our hearts are vnited to God, when the affiance of them is set on him. Now though wee should liue by the faith of the Sonne of God; trusting on him for the giuing and maintaining of all our good, both temporall and eternall; leaning on him for all defence and deliuerance

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rance from euils spirituall, yea
and corporall ; casting all our
care on him, hauing no confi-
dence in the flesh, but reioycing
in Christ Iesus: though this be our
duty, yet we are exceeding weake,
and full of vnbeliefe. This will
appare by our want of feare at
the threatnings of Gods word,
which maketh vs loosely also
looke after his promises. Did we
beleue such threatnings, If yce
liue after the flesh, yce shall die ;
wee would tremble when wee
fauour our selues in our owne
waies: the deuils beleue & trem-
ble. And so trusting ciuilly in mā's
word or bond, we doe seeke them
carefully, and are glad when wee
haue gotten them; & as we say, we
write vpon them, that wee shall
haue so much money, at such a
day, vpon a subtiltial mans word,
or

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or bond, giuen vs. But God who promifeth all good things in this life, as well, as in the life to come; his feales we feeke not after, which is a figne of our great vnbeliefe in them. Secondly, by refting our hearts in outward things, and by being difquieted when wee want them; this alfo is a figne, that our hearts are vnbelceeing.

While we haue meanes or good likelihood of this, or that, wee are well; let thefe faile, wee are troubled: which fheweth, that wee reft not vpon the Word of GOD, which is as fure in the want of all things, as in abundance; but that we leane on fuch things as wee fee, and haue in hand. Suppose a man had crutches vnder his armes, but leaneth not at all on them as hee goeth; take them away, and hee walketh

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eth as before : So, did wee not trust, and leane on the thinges seene, but on God, who is not seene, looking on him by the eye of faith, we should goe as vp-right, when all things to sense seeme contrary to that wee beleeue, as when our feeling is fed abundantly. Thirdly, did wee rest in God and trust in him, who is all in all ; We would seeke to him for his blessings, more then for the meanes, which by his blessing effect this or that ; whereas wee labour not to make him sure to vs, but to get the meanes, and then wee thinke all is well with vs. Now then, when ye find your vnbeliefe, yee must make it odious vnto your selues by such like considerations ; Shall I seeke after the word of man sometimes, to secure mee but of some twenty

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Shillings

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Shillings matter? and shall I not seeke after the precious promises of my God? Shall I trust to a man, promising this, or that? and shall I not trust my G O D, who is truth it selfe, and cannot lie? Will not such a substantiall man thinke much, if I take not his bare worde? and shall not I take my Lords word, and seale, and oath? Hee hath sworn to blesse vs, with all his blessings in Christ, shall wee not belecue him, vnlesse he leaue vs a pawne also? Thus then, when ye feelee your vnbeleeuing hearts to trouble you, ye must looke to Christ, the authour and finisher of your faith. Speake to him thus; Thou hast begun, and thou must finish: I belecue, helpe my vnbeliefe, and increase my faith.

The third point is, We must loue

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loue him. Loue (we know) makes
a man and woman one ; and the
same doeth couple vs to G O D.
Here we must labour to say from
our hearts ; Lord, what haue we
in heauen, but thee ? or in earth,
in comparison of thee ? Now,
though we doe loue him, yet our
affection is but weake, and aboue
all things, we had need to mend
in this behalfe. Trie your loue,
and then iudge of it. Those yee
loue, doe yee not loue to be pre-
sent with them, as yeetwo one
with another ? If one of you bee
out of Towne, do ye not thinke
long till yee meete againe ? Are
not we greeued, to heare them
wronged by worde or deede,
whom we esteem dearly of ? Doth
it not cut vs, if wee our selues
doe them any harme ? Are vve
not glad of a Letter (in absence)

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from those we loue? Now then
examine your selues: Doe yee
not finde little ioy in comining
priuately or publikely into Gods
house or presence? Nay, wee
are like children, who can play
abroad all the day long, and ne-
uer looke into their Parentes.
When doe our hearts long to be
dissolued and to be with Christ?
Though G O D through sundry
troubles doe euen smoake vs out
of this worlde, yet wee will not
come away in our affections.
When we heare Gods name blas-
phemed, and see all wickednesse
committed, doe our eyes gush
out with teares? or doe wee not
when our selues offend him day-
ly, passe it ouer, taking too light
penance of our selues? Doe wee
with *Dauid*, delight in his statutes
more then in all wealth? His
Word

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Word is his Letter to vs. By such like considerations discerning your want of loue to God, yee must shame your selues. If a Woman should be dead in the nest, when her husband were before her, but should be affectionate to euery stranger? If she should not care how long shee were absent from him; but think her selfe best while they were asunder? If shee cared little how her louing husband vvere offended, casting that at her heeles, vvhich hee takes to heart, vvere not this shamelesse behauiour in her? And shall not vve be ashamed, to shew no more loue to thee, to whom our soules are married in Christ? Then yee must goe and confesse, that your harts are full of harlotry and false loue. Ye can loue your selues, ye haue affection enough to the

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things

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things of this world to the giftes of God, and those the meanest, more then to the giuers : as harlots to Rings, Gold, Bracelets, more then to the senders. Therefore beseech him to purge your harts of this, and to fill them with the loue of himselfe : for this is the promise, I will circumcise your hearts, and make you loue me with all your harts. Before we passe from this head, a question may bee mooued common to all these affections; namely, what we may iudge of our selues, seeing our heartes more shine in loue, feare, ioy at worldly things, then about God and the great benefits giuen vs in Christ.

The answere is, first, in many earthly things wee haue a double cause working in our affections : as in louing y^e wife of ones youth,

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in bewailing the death of ones
parent: and whereas the motion of
our affections in things superna-
turall, is purely from grace, nature
setting no hand to this businesse,
Secondly, affection is not to bee
measured by the indeliberate pas-
sing motion of it; but according
to the settled habit from the iudge-
ment & estimation which the mind
maketh of this or that obiect.
A man laughs at a toy, he is not
presently said to ioy in that trifle,
more then in all other things, be-
cause the act of his ioy is more
lively heere then in greater mat-
ters. A mans affections more stir
about a stranger in intreating him
then to his wife, for the time,
whome hee yet loveth dearelier.
Thirdly, affections if they bee
comparatiuely considered in
vs, are, though lesse in quantity,
T + yet

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yet greater in vertue, as corne,
when the weed (as carloe) is higher
and greater, yet this is stronger,
because in time it ouer groweth,
and killeth the weed, which
farre exceedeth it : So, this loue,
though little, in comparison of
selfe-loue, loue to the creature
(the same beeing in the other affections)
yet in time it shall ouer-grow
and kill this weed. The loue of the Spirit
is stronger then the loue of the World:
if therefore ye aske, What one should
thinke that findeth his affections
thus? I answere, If he find them
stronger, there are two causes
to one, where nature and grace
worke ioyntly, he must not wonder
at this matter. Againe,
though wee feele their working
more stirring somtimes to things
earthly, yet out of iudgement
and

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and settled course, wee that are the Lords, doe most affect him. Thirdly, wee know that our affections towarde God, though but as a graine of mustard seede, shallout-grow al this choak-weed of inordinacy, which we feele in this behalfe. In the meane while the feeling of this distemper, must make vs til seek the rectifying of it, and the healing of the lamentable vanity, to which the affection is subiect by reason of sin.

The fourth thing is the feare of God. Sanctifie the Lorde in your hearts, make him your feare. Feare to offend him, who when the body is killed, can cast the Soule into hell fire. We should reuerence his excellent Maiessty, and dread to offend him ; because hee hath beene gracious vnto vs, and hath power to doe

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with vs, whatsoeuer he pleaseth: were there any from whom wee had house and stocke, so that he coulde eurne vs out of all at his pleasure; would wee not walke very circumspectly, fearing to do that which might alienate his fauour? Againe, if the Maiesty of a mortall man doeth affect vs, (as of the King) with reuerence; how much more should we be affected with the most glorious Maiesty of the most high God? Now, yee must know, your heartes are much voyde of this. Also the thing it selfe speaketh; Doe yee not feele (when in prayer yee are to speake with God) that there is no reuerence in your hearts becomming so high a Maiesty? Doe yee not feele a wante of dread at his iudgementes, which so long haue beene vpon

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vs, and still houer about vs? And what awe is in vs, making vs fearefull by sinne to displease him? Alas! presumption, security, hardnesse of heart; these weedes growe so high, that wee can scarce discern the fruit aboue named. Now then ye must work this want vpon your harts, as the former, sayibg; If I were in the presence of some great personage, and should carry my selfe rudely without respect, woulde I not blush? And shall I not bee ashamed that I haue no more reuerence when I come before thee, O thou God of glory? So for want of dread: Shall the beasts tremble when the Lyon roareth? yea, shall the Diuels tremble to thinke on thy iudgements? and shall I bee senselesse, and nowhit moued? So for want of awe

in

A holy Helper

in regard of Gods lawes: Shall I dare as well to take a Beare by the tooth, as to breake the Kings Law, especially, where he threateneth Limbe, Life, or Liberty? And shall I not bee affrayde to trespasse against thy Stautes, the breach of which is punishable with eternall death? Is there none but thee vvhome vvee may make bolde vvith? Shall I bee so foolish, as to feare sickenelle, pouerty, and mens displeasures? And shall I not bee affrayde to breake thy Commaundements, if men note me to hit me in the teeth with precisenes? Shall I not be afraid to prouoke by sin thy wrath, who art a consuming fire? What is this, but yvvith little Children, to bee scarred vvith a Bug beare, harmeleffe; and to be dreadleffe of fire, and vvater? Lastly, wee
must

in Gods Building.

must looke to God in conscience, how this affection is perverted in you, confessing to him that yee can feare the faces of men, and thinges that are, or seeme hurtfull to your selues; ye can demeane your selues reuerently toward such as are in request among men: but toward him ye find great want. Pray ye therefore to him to put it into your hearts; hee hath couenanted to put his feare into your hearts, so that yee shall not depart from him.

The fifth thing is to reioyce in God, to haue him in your hearts: for God bindeth you to reioyce in him. Reioyce in the Lord alwaies, againe I say reioyce. Delight thy selfe in the Lord, and hee shall giue thee thy hearts desire. **Let not the rich man reioyce:**

A holy Helper

in wealth, the strong man in strength, the wise man in wisdom, but that hee knoweth me, saith the Lord. For what we make our chiefe ioy, that is our God: for the heart resteth principally in that with which it is most delighted. Now what is more equall, then that wee should solace our selues in him with ioy vnspeakable and glorious, who hath deliuered vs from death, and sinne, and Satan, (who as Gods executioner, hath power in sinne and death): in him who is a light and a shield; that is, a fountaine of all good, and defender of vs from all euill, able to maintaine all the good, both spirituall and corporall which wee haue, and giue vs whatsoeuer is wanting? But if wee marke our hearts, our ioy is much depaured, (so that Salo-

in Gods Building.

man faith not without cause, that
our laughter is become madnes)
for our hearts are not cheery this
way. Tell them of the pretious
benefits which are giuen in Christ,
pardon of sinne, peace (the be-
ginning of euerlasting life)
through the worke of grace,
hope through Christ of the hea-
uenly kingdome; why? they
can heare all this, and bee so far
from leaping within vs, that we
can hardly discerne them moue.
Nay, if we marke them the
better, we shall see, that when
wee would hold them to the
remembrance of such things, vn-
till they haue broken loose from
vs, they are not in their kinde;
and cannot bee lightsome; as
if G O D were the damper of
mirth, and not the matter of
our exulting and gladnesse.

Now

A holy Helper

Now when yee cannot obserue any reioycing in the Lord, yee must shaine your selues, by laying to your hearts the case in other matters. If I see some toy, or heare some least, I cannot containe my selfe: If I heare some good newes, or meete with some prosperous successe in my worldly affaires, I cannot bee pleasant enough. If I bee passing my time with my friends, at their courteous inuitements: or if I bee at my sports, it goeth on merrily; deadnes and vncomfortablenesse I feele them not for the time. I shall haue laughter enough at some merry conceit, or a feather, till I tickle againe; and shall I not reioyce at the Gospell of God, good newes from heauen, touching the saluation of my soule? Again, shall I bee cheery
and

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and laugh with my friends? shall I bee all amort, when I draw neere my God? Shall I bee glad of acquaintance with man, and and not bee glad that I know God in Christ, who is life euermor-
lasting? Shall the wicked reioyce in seruing sinne and Satan? and shall I be without mirth in ser-
uing my God? Our reioycing is earthly, little ioy of the holy,
Ghost dwelleth in vs. We are like such as are sicke of light frenzies;
they will laugh at their shadowes,
wee at our fancies: they see not into any point of moment; wee distaste that which fauoreth of
righteousnesse, and right reason.
As therefore against the former,
so against this also, we must fight
the good fight of faith, looking
to him that hath said, hee will
make our hearts glad in his house;
who

A holy Helper

who hath promised to send his spirit vnto vs, that our ioy may bee full; praying him that wee may feele this fruite of his kingdom take place in vs, that hee would rectifie this affection in vs, making vs to take comfort in that which is matter of true reioycing.

6 Now for praising God, and thankfulnesse vnto him, (for this is the last thing I propounded) wee haue this Commandement, In all things giue thanks, yea in euills: shall wee receiue good things from the Lord, and not euill? the Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord. For howsoeuer it be, yet God is good euen when hee punisheth; & no wonder. Is it not so in bodily things? bitter medecine is as good

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good in due season, as the delightfullest dainties. And are not our inward, and outward crosses by Gods grace made wholesome phylicke to purge out our corruptions, and to make vs partakers of the quiet fruite of righteousness, and true holinesse? yea our hearts should be so thankfully affected, that (like fire) they should break forth and inflame others. Wherein we haue holy *Dauid* for an example; *Psal.* 103 he begins, My soule, and all within mee praise his holy name: in the next *Psalme*, vers. last, hee saith, Praise ye the Lord. First, hee stirres vp himselfe, and then prouokes others to praise the Lord. As the Cocke that first clapping his wings about his owne bodie, rowleth vp himselfe, and after (crowing)

awa

A holy Helper.

awakeneth others. Otherwise common termes of thankfulness, without affection, are as Court-holy-water (as wee say,) which our God, that looketh at the hart and raines, doth not respect: these are good words, that will pay no debt with him. And truly there is good reason for this. For whether ye looke at benefits past, eaten bread must not bee forgotten, thanks must still bee greene: and doth not your particular deliuerance (when many fall on each hand of you) bind you, daily to bee thankfull? Or whether yee looke at the things yee enioy, yee know your temporall blessings; as tolerable health, good name and reputation, freedome from suite and seruice, ability rather to bee helpfull then chargable, your domesti-
call

in Gods Building.

call peace, your liberty without feare of restraint; all of them in their places no small matters. If yee consider spirituall blessings, that which yee haue downe in hand, is as great a worke of his mercy, as the glorious estate yee looke for hereafter. Is not the Lords worke more admirable in the first making and quickening the infant in the wombe, then in feeding it there, bringing it forth, nursing it vp to full stature? So his begetting vs, who were dead, to bee aliue (though yet in the wombe of our mother η Church) is more then the bringing of vs to a perfect man in Christ Iesus when now we are new borne babes in him. And though it seeme strange, yet it is only in this respect, because wee are like infants, who liue, but yet know not that they
liue:

A holy helper

live: so wee hauing in small measure the spirit, which teacheth vs to know the things bestowed vpon vs, know not how great that grace is, which hath beene already shewed vs. Is it a small thing when wee were dead in ignorance, & in lust of our ignorance, to bee quickned with the life of God in knowledge, righteousness, and holynesse? when we were enemies, to be made friends, yea, sonnes and daughters? The Apostle doubteth not to reason from this, to euerlasting life, as the lesser, *Rom. 5. 10.* God when wee were enemies, hath reconciled vs by his death, how much more will hee saue vs, with perfect saluation of soule and body by his life? that is, by putting forth the power of his Spirit. Now hee liueth to die nomore.

These

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These then are great things, as acquitting you from sinne and death; for Christ your suerties sake, hee sending his spirit into your hearts, and giuing you part in the first Resurrection. Besides these, yee must remember, what aduersities he hath holpen you in, how hee hath eased the yoake of your corruptions, which haue had more power in you, then now they haue. Yea, what euils hee hath put by you. Haue yee not bin tempted in this or that kind? it is, because God in mercy would not leade you into tentation. Yea this is in some sort more to bee acknowledged then victory, whē yee were tempted: for not to be tempted, is more immediately from God, and lesse in mans power, then to preuaile against tentations: for nothing doth ouercome

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come vs without our will ; but without our will God doth leade vs into triall : for hee knoweth, wee would taste little of these, if it were in our power to bee our owne caruers. Yee must bee as thankfull for those sinnes, which God hath not let yee know ; as for those, hee hath pardoned in you hauing committed them.

Whither doe yee thinke, yee are bound to praise God more, if hee restore you, when sicknes hath come vpon you, or keepe you so, that yee feele no disease ? Now if yee weigh what things God hath prepared for you, they are such, as neuer eie saw, neuer fully entred into the heart of man. Compare the estate of Prince *Henrie* in his *Queene Mothers* wombe, with his condition at full age in all the glory of his
Fathers

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Fathers Court, there is a broad difference, and it may fitly resemble the difference of our present and future estate: Wee are borne Sonnes and Daughters of God, Heires-apparant to the Kingdome of Heauen: but while the Church doth here trauel of vs we are pent vp in darke cloysters, and annoyed with much stench of sinne, both in our selues and others: but heereafter our estate shall bee altogether lightsome, happy, and glorious, so that we may well say to God, How great is the goodnesse that thou hast laid vp for them that feare thee: how great things dost thou work for the Sonnes of men, for such as hope in thee: Yee see then, how for thinges past, present, and those also vvhich hee hath in store for vs, we are bound to

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be thankfull. Now, if yee aske what it is wherein our thankfulness standeth: I answer, first, in hearty acknowledgement of Gods goodnes to vs in al things, with conscience of our owne vnworthinesse as who are lesse then the least of all his mercies. Compare Gen. 32. 10. and 33. 5. with 1. Chro. 29. 14. Secondly, vvee must tell of Gods goodness, that wee may glorifie him before others. Come, I will tell you, saith *David*, what the Lord hath done for my soule. So, *Moses* would tel his Father-in law what God had done for them. Thirdly, it doeth make vs cast aboute, what wee may returne vnto God, by way of thankfulness. What shall I giue vnto the Lord for all his benefites vnto me? Lastly, it will make vs accuse our selues, if

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we be backward in duty: thus we see, when we receiue any speciall kindenesse from our friendes; first, our inward affections doe acknowledge and entertaine it gladly. Secondly, we tell vwhat any one hath done for vs. Thirdly, we will thinke how wee may requite him, or, at least, testifie our thankfulnesse towards him. Fourthly, we rate our selues (if we go on, and no token of good will bee returned) as much to blame, that wee should forget so great a curtesie, as was shewed to vs. Now then, that yee haue heard what it is to bee thankfull, and what good reason we haue to inforce this duty vpon vs, we must lay our selues to this rule, and we shall find, that wee come as short herein, as in the asorenamed. Oh! we are horribly vnthankful. What

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good blessings do we receiue, not
once casting a look to the giuer of
them? When we are kept in the
night, our houses from fire and
breaking into; when refreshed
with sleepe; when kept all day
in our goings out and commings
in; vwhen fed; doe vve heartily
acknowledge God in all these?
It is he that vwatcheth, or else in
vaine they keep the Citie. It is he
that rocketh vs asleepe, and draw-
eth the curtain of the night about
vs; hee giueth sleepe to his belo-
ued. It is he that vwardeth about
vs all the day, keeping vs in our
vvayes. Hee openeth his hand,
and like a great house-keeper, gi-
ueth vs our daily bread. If in earth-
ly things vvhich vve see and tast,
vvee cannot prayse him; vwhat
taking shall we be found in about
heauenly? When ye haue your
daily

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your daily finnes forgiven you in
Christ, vwhen you are kept from
the sinne of your owne heart, the
corrupt examples of worldly
men, the spirituall vickednes-
ses vvhich fight against vs: vwhen
yee goe in spirituall peace, from
morning vntill night, vvhich a-
lone is a gift passing vnderstan-
ding, do ye acknowledg *God*, with
affection toward him in all these?
It is hee that shifteth vs out of the
scapes of our natural corruption,
vvashing vs in the blood of his
Christ, from the filth of our sins;
he forgiveth vs euery day our tre-
spasses: it is his might, in vvhich
as in a tower, vve are kept safe a-
gainst all the enemies of our Sal-
uation. He is the God of peace,
the Prince of Peace in Christ,
vvho killeth the accusing, and
subdueth the rage and vsurpation

A holy Helper

of sinne in vs Wee are much in
fault who haue receiued good
things at Gods hands, and repaid
euill, and scarce taken notice of a-
ny his kindnesse toward vs. *God*
doeth carry vs on the tender
armes of his mercy: but (alas) lit-
tle doe wee vnderstand of him.
In benefites often receiued, our
Spirites doe not once looke vpp
to him: but as Swine take the
masse, so doe wee our blessings,
Or if wee doe any thing by way
of thankfulness, how slubbring-
ly doe we turne it ouer, our affe-
ctions being bent another way,
then to the thankfull praying
of our God? We serue him as lit-
tle children serue vs, when they
be come in to vs, from their
play; hauing gotten something
of vs they want, away they goe
without looke or legge to vs:
but

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but if they know we will haue duty, then they do it; but in such a fashion, that wee may see their hearts are on their game abroad, more then on their duty. So, for speaking what our good G O D hath done for vs (thankfulnesse will not smoothe a benefit receiued), when doe we tell him with delight of his kindnesse? when doe we beate our braines, not suffering the temples of our head to take any rest, till we haue giuen our God some argument of our thankfulnesse? Alas! we vse our *God*, as if it greatly mattered not how he were delt with. Now then take words to your selues, condemning from your hearts, this grieuous sinne. Say, if a man doe bid me to supper once in a quarter, I thank him then; when I meet him next after, I thanke him a-

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gaine of my last being with him. I tell what kind welcome, what good cheare hee made mee, bid him sometime againe, checke my selfe if I forget it. But if some greater matter be bestowed vpon vs, how exceeding kindly doe we take it? how doe wee loue to tell of it? how doe wee yeelde our selues vp to them that gaue it, professing our selues to be at their commands, to the vttermost of our ability? Shall I thanke him who giueth mee a supper in loue, tell of his louing entertainment, bee ashamed if I make no neighbourly requitall? and shall I not be affectionately thankfull to my God, who giueth mee all my dayly bread? yea, who feedeth my soule with himselfe in Iesus Christ (heere is my body, my bloud) that I may liue for euer? Shall

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Shall I not tel of the fined wines,
those fat things, euen of my *God*,
broken in his body and soule
with sorrowes, shedding his most
precious bloud, wherewith my
most vnworthy soule hath beene
fed and feasted? Shall I for so
small a kindnesse, thanke a man
a thousand times, and tell him, I
am his to be commaunded? and
shall I not surrender my selfe to
my God, who hath payde my
debt, and purchased mee a newe
stocke, euen the hope of eternall
life, with his precious bloud? Shall
I blush at small vnthankefulnesse
toward man, and not be ashamed
of great wante this way toward
God? what? shall I be worse to
my God, then an Oxe or an Ass
to his owner? If I should shewe
one exceeding great loue, and
hee shoulde not at all regarde

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mee, or returne me but some
common countenance, coulde
I endure it? Thus then, turne
your selues vnto God, and say;
I am become worse vnto thee;
then the whelpes that feede vn-
der my table are vnto mee: they
will in their kinde fawne vp-
on mee louingly, and if any
smite mee, they will presently
flie at him. But my hard heart
hath no power to bee thank-
full vnto thee, and to prayse
thee: My zeale is not moo-
ued, when thou art blasphe-
med: I can suffer thy reproch
with dry eyes, and vntroubled
Spirite. Oh, thou who requir-
est of mee in all thinges to
giue thee thanks, and hast pro-
mised to write thy Commaun-
dements in my heart, put into
my heart a law of thankfulness.

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O thou quickening Spirit, quicken my soule this vway. Now finally, for attaining a thankfull heart, ye must labour for these 3 things: First yee must quicken in your selues the conscience of your owne vnworthinesse: for vvee cannot prayse God to any purpose, farther then vve see our selues lesse then the least of all his mercies. Euen as hunger is good sauce, making bitter things sweet: so this pouerty of Spirite, and conscience of our owne vnworthinesse, doeth make euery benefite amiably tasted. Secondly, ye must labor to worke vpon your selues a sense of the vworth of those things yee enioy; in which vvee greatly faile, vvhich maketh vs vsually, that wee neuer know the price and worth of our good blessings, vntill we are
depr

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deprived of them. And this neglect doeth breede a double mischief: it makes vs enjoy thinges vnthankefully, yea vncomfortably (for that which through plenty seemeth no dainty, cannot be so delightfull vnto vs). And when they are taken away, then we come to Had I-will; and doe so much more penance, by how much we are more carelesse. In a word, so much as I esteeme a gift bestowed, so farre forth am I thankfull: not the hauing of things, but the hauing of them in estimation, breeds thanksgiving. Thirdly, yee must labour to see Gods goodnesse to you in all things: the grace of the giuer, not the gift it selfe so much, ingendreth thankfulness; the gift is the shell, this is the meat, which tasted in the soule, is sweeter then life, & maketh

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maketh vs breake out into praises. Labour for thankful hearts, God asketh nothing else but this, as a rent for all his blessings bestowed vpon vs. I will deliuer thee, and thou shalt prayse my name. Wee will not let go leases to men for not paying of rent; neither let vs giue God cause to enter and straine vpon vs, and all that wee haue for not magnifying and praying him. Thus if God helpe you to stirre vp your hearts (for our affections in going this way, are like dull Atles, which goe no longer, then they are beaten;) if I say hee giue you to stir vp your hearts to repentance, and to surrender your soules to him, by eying him, trusting on him, louing him, reioycing in him, so making him your feare, praying him by spirit, word and worke,

then

A holy Helper

then happie shall yee bee. If new
plagues breake forth, ye shall
haue your comfort in the hottest.
And if yee labour to see how farre
your hearts are out of frame, in
regard of knowledge, trust, loue,
feare, ioy, thankfulness, in re-
gard of impenitent hardnesse, and
of impudency which is in them,
(for they cannot blush for that
which God knoweth by them,
though our eares will tingle and
glow on our heads, if any man
know ought reprochfull by vs ;)
if yee labour to find this out, and
then in the sight of your misery,
looke to Gods promise, who hath
couenanted to giue you a new
heart, a tender heart, in which
his Commandements shall bee
written by the finger of his spirit,
then ye shall see that this course
will let you bee neither idle nor
vnpro-

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vnprofitable : yea, it shall bring you to grow vnto perfection. For as the young body, which from wholsome emptinesse, hath fresh appetite to new sustenance, taketh augmentatiō more & more: so the soule, which from obseruing the heartlesnesse of it selfe, waxeth daily poore in its owne eyes, hungring and thirsting after righteousness, receiueth daily spirituall encrease from GOD. Wise men will take the sowre with the sweete, and nothing in the World is gotten without paines-taking. Therefore if it seeme to haue any bitternesse, or to require labour, yee must not bee dismayed. I promise you, it is but (some little) brackish in the toppe ; the deeper yee goe, yee shall finde it the sweeter. Make a vertue of necessitie.

A holy Helper

If yee will enter into life, this one thing is necessarie, *Luke 10. 42.* But there is none that awaketh himselfe to lay holde on God. The Lord give you vnderstanding in all things.

Another Letter written by
Master PAUL BAYNE.

MY Christian friend, if I had sooner knowne of your heauines, I would before this haue written vnto you. For the more arguments we haue of loue borne vs by Gods children, the more testimonies wee haue of his fauour towards vs. It pleased God in December last, to change his hand toward you, and to touch you in your wife; whom now he hath againe visited, and I hope all with both your comforts. Truly
ly

in Gods Building.

ly our God (through Christ Ie-
sus) is so mercifull, that all things
are sanctified by him vnto our
good ; all afflictions though for
the present not ioyous, yet they
bring vs after ward the quiet fruit
of righteousnesse. These euils
which here euer and anon are
present with vs they are fitly com-
pared to wayward and touchie-
guests ; which while they stay,
watch euery officer, but when
they depart, they pay freely. So
it is with these, they often times
disquiet the frame of the whole
soule ; but when they go away,
they leaue encrease of grace, of
faith, of patience, of experience,
that the soule saith well, it is good
I knew these things. But the pre-
sent working of sorrowes seem-
eth often farre otherwise : for in-
stead of encreasing in faith, our
faith

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faith seemeth to bee shaken and weakened, rather then otherwise; and in stead of breeding patience and holinesse, our soules doe discover more impatience, rebellion, more vnholinesse e-very-way. Now the soule thinketh, when thus it is shaken in beleefe, how doe these crosse confirm faith? and when such euill, dwelling in vs, doth breake out, how (saith the soule to it selfe) do afflictions beget the quiet fruit of righteousness? I will answer you these questions familiarly: when faith is shaken by euils befalling vs you aske how it is confirmed? I answer you by a double comparison: When a linke burneth dim, to helpe the light, we knocke it; being beaten to any thing, it seemeth almost to goe forth; yet this beating it, doth cause

in Gods Building.

cause it cast light farre more clearly.

Againe, how doth the shaking of a tree by stormy blasts, settle the root and the tree more firmly, though for a while it threaten the downefall? Con-
ceiue of these, and you may vnderstand, how faith though it seeme to bee cast downe, yet tried by tentations, it commeth to bee strengthened. Now then if you aske, how they bring forth encrease of righteousness, seeing you see more vnrighteousnes breake from you by occasion of them, then you haue obserued in your selfe heeretofore.

Whē a vessel of any liquor, hath mud and dregs settled in the bottome; it must be stirred, that which seemed pure must bee made muddy before it can be cleansed: e-

uen

A holy Helper.

uen so his troubling of vs, vessels full of vncleannesse, is the way whereby God doth cleanse vs. Now if God bee so tenderly present by vs, as it please him ere while to bee, it falleth so out, that much gold, many precious graces are discerned, which wee before could not discover : & these are such sweete sowers, so pleasantly tempered, that the griefe is not so bitter, as the working of grace in vs is delightfull. But what way soeuer, calamitie doe not so hurt vs, as scarre vs ; vs who are loued of God and called home according to this purpose. Thus wishing your peace, and hoping that al shall turne to good, the good of you both, I cease to trouble you.

FINIS.

COMFORT
AND INSTRU-
CTION IN AF-
FLICTION.

A LETTER FVLL
of diuine comforts and in-
structions vnto all, in the
*time of sicknesse, or any o-
ther chastisements of
the LORD.*

Written by M^r. PAUL
BAYNE.

PSAL. 94. 12. 13.

*Blessed is the man whom thou chastisest, O
Lord, and teachest him out of thy Law,
that thou mayst give him rest from the
dayes of aduersitie.*

Imprinted at London, by T. D. for Nath. Newbo-
ry, and are to be sold at his Shop at S.
Peters in Cornhill, and in Pope-
head Alley. 1620.



COMFORT

and instruction in

affliction.



Ouing Sister, I cannot but write you a word in the loue I beare you, hearing that your health doth stand more weakely with you, then here-tofore. I wish your bodily frailtie might bee an occasion to your soule of returning into it selfe, & drawing more neare to God in Christ Iesus. Euen as children loue to bee playing abroad, till night approaching doth cause them returne: so wee loue not to dwell at home with God, and our own
con-

Comfort and instruction

consciencs in godly deuotion
and meditation this way ; but to
bee abroad in such courses, as
are most pleasing to our corrupt
natures, till the night of affliction
commeth ; in which vnable to
delight our selues as before, wee
turne backe into our owne soules,
and come home to our heavenly
Father. I wish you this fruit of
your infirmities the rather, be-
cause not the hauing of sicknesse,
but profiting by it, is a certaine
marke, that you are one whom
God hath called, according to his
heauenly purpose of life euerla-
sting: for all things worke to their
good only, who are thus called of
God, and loue him, Rom. 8.
And if you receiue correction, so
as to haue the quiet fruite of righ-
teousnesse by meanes of it, then
you are children, not bastards ;
that

in affliction.

that looke as good mettall is discerned from dross, not by being in the fire onely, but by waxing more bright and refined by meanes of it; so are Gods Children discerned from others, not by being in calamitie, which is common to all, but by growing thereby more purged from their corruption, and more shining in the light of grace, to the glory of their Father which is in heaven. Wherefore seeing it doth so much concerne you, to find some spirituall fruites of your visitation, I will at this time teach you, how you may come to profit by this hand of God, which hath followed you of late with more then ordinarie weaknes of body.

First you must labour to apprehend God, as a Father correcting of you by these infirmities.

X

Secondly,

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Secondly, you must labor to find out the cause why, and to what purpose God doeth follow you in such kinde. And thirdly, you must seeke to him, that he would teach you to profit, and lead you by his grace to all that which is pleasing before him. Many account of sicknes, as a thing which commeth by course, a thin (which may well bee looked for in your yeares) which will weare away by the grace of God; only as it had a time to grow in, so it must haue a time to goe in also; vanishing away in such thoughts, neuer obseruing the correcting hand of their God, in the thing which is vpon them. The world as it doeth not know God in all that good hee doeth them, when hee filleth their hearts with ioy and gladnesse, being worse then
the

in affliction.

the Oxe and Ass, who know
their Masters Crib : so againe,
being drunken with ignorance,
and lustes of ignorance, they
know not vwho striketh them,
when the punishing hand of God
doeth follow them : whereas e-
uery childe doeth know when it
receiueth correction from the
earthly Parent, yea, the wilde
Colt doth know when the Dam
doeth strike it. Wherefore (be-
fore all things) labour to see God
your Fathers hand in all thinges.
Should we beat our children, and
they should seeme neuer so much
as to heede our striking of them,
would we not iudge their state for-
lorn? Again, this maketh vs return
repentantly, when we see our hea-
uenly father calling vs by his cor-
rection ; this maketh vs to indea-
uor to be hūbled vnder Gods hand

Comfort and Instruction

when we thinke how God our father is offended with vs. Finally, this maketh vs to conceiue hope, that our visitation shall be for our good ; the Parents hand hurteth not Children.

Now for your clearer inspection hereinto, and for your greater comfort, I will insist somewhat lightly vpon that in *Daniel*, Dan, 11. 33. 34. 35. where the Prophet (hauing opened the impieties and persecutions of that wicked *Antiochus*, as likewise, what was the condition of the Iew without, who had not the power of godlinesse, in the verse before) doth in these three lay down the estate of the godly, while these fiery trials indured. And 5 things are there set down: First, he describeth those that were godly, wise, and sound-hearted in their profession,

in affliction

feſſion, from this, that they did labour to bring others to fellowſhip in the ſame grace with them, though inſtruction, and meanes of that nature. Secondly, he ſetteth downe the variety of evils which ſhould befall them, fire, and ſword. Thirdly, the colde comfort and ſlender helps which they were like to find. Fourthly, the end of all, viz. the purging out of all their corruptions, both of fleſh and ſpirite. Fifthly, the durance of their ſuffering, namely, till Gods appointed ſeaſon were expired. From this (that the godly-wiſe are deſcribed from hence, that they inſtruct others) obſerve firſt by the way, that a good mans property is, he will labour to make others good, he cannot go to heaven alone; as God catcheth him, ſo he will pull

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his neighbour after with him, as *Philip did Nathanael*, John 1.43. according to that commaundement, Teach and edifie one another, 1. Thess. 5. even as a sweet smell filleth the senses of such as are nere it, so grace affecteth those that conuerse with it. Now to perswade vs to the practise of this, we haue many reasons; first, Gods glory, for the glory of a King, as *Salomon* saith, standeth in the multitude of his Subiects; therefore, when we labour to increase the number of the faithfull, wee doe gaine no small glory to God; as who then increase his Subiects, and enlarge his Kingdome. Secondly, the good of the party admonished; for as *Saint James* saith often, by this meanes a Soule is saued: vvhich is more to him that is conuerted, then

in affliction

then if we got him the possession
of the whole World. Thirdly,
for our selues, it doth many waies
benefit vs thus to worke vpon o-
thers; for, first, without vs, we
hence win our selues great loue
in the harts of others. This made
Naomie so interessed in the heart
of *Ruth*. This made *Paul*, so af-
fected to the Galathians, that
they would haue giuen him their
eyes; whereas if this be wanting,
no tie is sufficient; and the neg-
lect of this, is that, which often
maketh men meete with such
trickes and turnes in their dearest
friends, as are grieuous vnto them.
Againe, while we doe deale with
others. this way, we increase our
owne grace; for it is with that as
our other stocke, the better it be
husbanded, and the oftner it bee
turned, so much the more it is in-
creased.

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creased. Thirdly, in Heauen we shall haue so much more ample reward, by how much more wee haue been in this kind more fruitfull. Dan. 12. 3. This is first, to rebuke the vaine complaints of men, who will cry out, O what an euill world it is! Whom may a man trust now adayes? But yet neuer goe about to reclaime a man from any euill way. What dost thou complaine of an euill worlde, it is the worle for thee? When dost thou admonish any? Nay, one may be in thy company all the yeare, and scarce heare a good word, which tendeth to make sinne hatefull, and vertue precious in the accounts of others? What folly is this, to be mone that, which thou wilt not stir thy little finger to redresse? As if a husbandman should complaine

in affliction.

plaine, O heere is nothing in my ground, but bryers and nettles, & other weeds! but shold neuer manure it, sow it, dresse it, &c. Every one would condemne it as folly in him, so it is with vs. Secondly, this rebuketh such as will not be admonished: come and talke with them, harping vppon this string, and they will say, What haue you to doe vwith me? looke to your selfe, you shall answere for your selfe, and not for mee: but vvee must haue to doe vwith them, and one vwith another: did wee see their beast ready to miscarry, vnder a burden, vve are bound to helpe it, and they would not mislike it; much more are we bound to helpe one another vnder the burden of sinne. Secondly, here wee see, that the best service receiueth from the

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world oftentimes the worst wa-
ges. These that made others turne
from their euill wayes, and them
selues walked in all godly inno-
cency; these are the Butts (as it
were) at which the malicious
world chiefly shooteth: thus it
was with Christ, and the Pro-
phets, which of them in manner
were not cruelly butchered? The
reasason is, first, because such
fruitefull Christians, the Diuell
feelethe his head so trod on by
them, that hee cannot indure
them: but will catch them by the
heele, and mischiefe them, as far
as he is able. Let men flourish with
humane wisdomes, carry them-
selues for humane moral discourse
and complement, incomparable;
he stirreth not at this, for all this
while hee is but playd with, no
soule is recovered out of his pow-

in affliction.

er, he is not disturbed. Againe, as the malice of the diuell is against them chiefly, so the enuie of the world; who cannot but hate such vvhose vvorkes are better then their own. The vse of this is, that vve iudge not of men according to their afflictions. Oh vvhen vve heare one is in trouble, then vvee say, surely he might haue handled the matter vvith more discretion; had hee beene vviser, hee might haue saued all this trouble. Doe vve not see here, that the vvifest that were fathers begetting others to vvisedome, this is their portion? Christ & the Apostles might thus bee condemned as foolish; nay, such vvwhose sinnes doe cast them into their troubles, such are foolish; but vvhen afflictions come for a good conscience, then it is quite otherwise. Secondly,
we

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we must sit downe, and cast our accounts before-hand, that vve will not bee discouraged, for that measure we meet vvith from the World; but comfort our selues in this, that God will iudge vs, not according to that successe vve haue had, but according to that vve haue done, be it good or euill. Thirdly, from this, that these godly-wise suffer in body, as by fire and sword; in goods, as by spoiling; in liberty, as being banished and led captiue, and that many dayes; I pray you obserue, that the Saints of God often suffer strong, many, and long afflictions. Thus Israels posterity endured triall 40. yeares. Thus the elder people of God were all led captiue seventy yeares; for vve neede great ones, that our corruptions may be subdued within

in affliction.

ys. For, as the vntamedneisse of
some Colt is such, that vnlesse he
were sore ridden, he would neuer
be broken, so is it with our rebellious
nature. Secondly, little things
do not exercise our faith, & make
vs to seeke God: for as none for
a little head-ach, or for the ranch
of a pin, will seeke to the bodily
Physitian or Surgean; So it is
vvith the soule, while it is trou-
bled vvith like grieuances spiritu-
all. Thirldy, they must be great,
to make place for mercy aboun-
dant from God to vs, and plenti-
ful thanksgiuing from vs to God.
If one heale a trifling matter, it
neither so bindeth the Patient,
nor commendeth the Physiti-
an: but if one heale vs of some
deadly incurable thing, O
vvce say then, vvce could
neuer haue met vvith such a
Physi

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Phisitian; not the like in the world againe! Secondly, they must bee many and diuers, armies of them, as I O B speaketh; because our corruptions are of diuers kinds: & because againe as the body, if it take one thing still, it commeth to bee so much lesse moued, by how much it is more familiar; so it is with our soules, that one vniforme euill doth by little and little, through custome become lesse effectuell. It faring with a man as with a horse; who still spurred in one place, commeth not to feele the spurre, nor mend his pace when he is pricked. As they must be strong and diuers, so they must be long also; because our euils which haue beene long growing vpon vs, will not goe away hastily; as staines which are long settled in

in affliction.

a cloth, require much scowring:
Now when wee daily spot our
selues with sinne, we let it settle
in; and doe not wash our selues
by renewing faith and repen-
tance: and so make way for the
heauier hand of God; when hee
shall visit. But it may be objected,
Paul saith, our afflictions are light
and momentanie. Answer: Not,
that absolutely they are so, but in
comparison of eternitie; second-
ly, light, in regard of that which
grace maketh them, when sinne
is repented of, & Gods fauour not
hidden from vs. This made *Paul*
that hee could not sleepe for ioy,
but sung at mid-night whē he was
imprisoned & sore handled. This
made *Peter*, though he was to bee
brought forth y^e day after to death
hee neuer slept better in his life:
this wil make vs out-look death
and

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and all evils, when we haue recei-
ued from God the grace of repen-
tance and forgiveness of sinnes ;
when the light of his countenance
is towards vs in his beloued. For
as a playster which vpon a sore
flesh causeth much smart, vpon
sound flesh stirreth no payne: so
troubles lighting vpon a soule
healed thus, as is aboue said, are
nothing so grievous. This must
make vs provide our selues and
arme our hearts with the comfort
of the scriptures against wee shall
bee tried, not being at all dismay-
ed at them when they befall vs. If
wee make account of cold wea-
ther entring, then wee will bee
appoynted and get double cloa-
thing, wee must bee as wise for
our soules, as bodies. Secondly
wee must cry to God, that hee
would say to our Spirits by his spi-
rit,

in affliction.

rit, that our finnes are forgiven; that is, I am he that iustificth thee, who can lay any thing to thy charge? and we must giue all diligence to make our calling and election sure, seeing that in these things standeth our sweete peace and comfort, when all the world besides can shew vs no comfort.

Fourthly, that they haue so small helpe, and much dissimulation vsed towards them; obserue hence, that when God will try vs, men vsually leaue vs; so *Paul* saith in the second of *Timothy*, that all had forsaken him, the first time of his appearing. Thus when Christ was smitten and attached, the Apostles shrunke away from him; according to that, when the Pastor was smitten, the sheepe were scattered. For of those that
make

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make shew to bee friends, many are hypocrites; & therefore they will like swallows take the Summer-shine with vs, but bid vs adew when winter bloweth. Secondly, many that are sound, yet are weake in loue; and therefore not able to beare in sufferings. Thirdly, many want courage, and therefore say, I can do him no good, I shall be looked into; as good one beare it as moe, when we cannot be eased: so that their distressed brethren may sink or swim, while they consult with such fleshly reason. The vse is, that wee would all learne hence not to trust in men, but in the liuing God; and to acquaint our selues with him, in whom there is no shadow of change.

Secondly, we must not bee dismayed, if many shrink from vs
when

in affliction.

when they come to the wetting ;
some of Gods children suffering
in this kind, take it to heart and
say : Oh if others had done thus
and thus, I could haue borne it ;
but it goeth to my heart, to see
such serue me this part! Why, this
is no great newes ; doe not the
Saints here ; did not Christ,
Dauid, *Iob* at his wiues hand in-
dure the same?

Fifthly, that these worthy
Saints haue such strong, many &
long afflictions for the purging
of them ; Obserue hence, that
there are none so pure, but need
fining winowing, & washing: euē
as dross is with siluer, offall and
tare with corne soyle with cloth;
so is corruption with our nature,
it will neuer quite be taken forth,
till this body of sinne be dissolved;
& God wil haue such remainders,
that

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that we may bee trained in humility by them. They are like the Swans black feete, in the whitest Christian. Secodly, that we weake ones may not be dismaied at that wee find, when the best haue their remnants of corruption.

Sixthly, that God doth give them to such crosses, onely to purge them, &c. Note hence, y^e all troubles are for the benefit of vs, who are the Lords, *Heb. 12. 10.* For our profit he chastiseth vs; & that they may worke to this, hee doth send them by measure such, as may helpe vs, not ouerwhelme vs, *I/sa. 27. 8.* Hee doth still fit vs in our afflictions for our good, not proportion our euils to our deseruing. Secondly as he doth send them in measure, so with his blessing; which turneth all things that they worke together
10

in affliction.

to our good. True it is, that a while there is no such thing apparent; but in the end when we see what God will use them all to, then we shall see that all such conspire to our great profit. In building a great while there is no comelineſſe, but at length when every thing is fitted to the right place, there is a goodly correspondence in the whole; that is, a well proportioned answering of one part to another: so in the frame of our ſoules. And hence wee ſee, how wide the wicked are in their reckoning. O they thinke they haue ſped vs, they haue pretailed; when in deede they haue done good offices to vs: for God maketh them of the Scullery to ſcower vs, Launderers to waſh vs, in the worst things hee ſuffereth them, or wicked

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wicked spirits ouer them to doe vnto vs. Secondly, seeing ail our sufferings are from God, we must looke for profit by euery trouble; vnlesse we will make God not true, or our selues not his children, truly godly, and louing him: and therefore they are much to be blamed, that through weakenes will say, they cannot thinke that euer such a thing shall doe them any good; for what cannot hee make for our good, that calleth light out of darkenesse, if we will giue glory to his Word by resting vpon it?

Seuenthly, that all these tribulations are to last but till the appointed time: We obserue hence, that our times of exercise they are onely in the hands of God; euen as the Phisitian onely must prescribe how long the course of
the

in affliction.

the phisicke or diet drinkes must
bee continued ; so must our God
set the time, for which these trou-
bles (which are the soules purga-
tions) must be taken. Wicked
men cannot set the time, for they
would neuer make an end ; nor
yet our selues, for we would sip
but lightly of so bitter cups ; this
is the Lords prerogatiue royall, to
appoint the seasons and termes,
wherein afflictions shall bee con-
tinued. The vse of it is, that wee
take heede of prouoking him, who
hath power to hold vs vnder e-
uils while hee please. Secondly,
wee must flie to him in prayer,
that he would bee pleased to in-
cline mercie towards vs, & make
hast. Thirdly, we must know, that
all our continuance in afflictions is
full of mercy, truth & wisdom.
If *Iacob* should haue held *Ioseph*
in

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in prison, would hee haue held him too long? no, no; much lesse hee (who is more mercifull then any father, and pitifull then any mother) will hold vs ouerlong: but ordering all his corrections by his fatherly prouidence, will in his good time make them worke altogether for good, and not for euill vnto vs.

In the second place labour to find out what sinne it is, which offendeth God. Sinnefull men strike not without a cause; the iust God when he correcteth, hath euer iust reason: our consciences are like looking glasses, which being ouer spread with dust, doe shew nothing; but if they bee wiped cleane, then little things appeare in them clearly. Wherefore enter into your soule, consider what state you stand in before
fore

in affliction.

fore God ; whether you haue
that faith toward his grace vvhich
doeth purifie the heart ; vvhe-
ther you haue so learned Christ,
that his vertue hath made you
put off the old man, that is,
deny those earthly lusts, vvhich
doe leade naturall men (as it
were) by the nose ; and liue
godly, righteously, and vvith
Christian sobriety, in vse of
those liberties which in them-
selues are lawfull. Many thinke,
that if they know the truth, and
are in iudgement against Popery;
if they like of the present Religi-
on, presenting their bodies on
the Sabbath at the publike vvor-
ship ; especially, if they haue a
prayer read in the house, and so
a forme of private service, they
thinke it is enough ; though they
neuer receiued that grace from
Y Christ,

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Christ, vvhich shoulde season
their nature with a diuine quali-
ty, euen as the leauen doeth the
lump of dough ; and stirre vpp
strife in them against their own
corruption, vvhich hindereth
them, that they cannot doe any
duetie to God , so as they de-
sire to doe. VWhereas all true
Christians are Christs souldiers,
and finde their liues a warfare ;
the spirit of Christ in them stri-
uing against their corrupt nature,
and their corrupt nature lusting
against the grace which Christs
Spirit hath vvrought in them, so
that they cannot doe the thinges
they would do. VVherfore looke
to this (deare Sister) ; our best
free-holde, our hope of Heauen
doeth stand vpon it. VVee must
not thinke as many doe, vvee
haue not liued thus long, to call
it

in affliction.

it now in question in what state we stand : such like thoughts the diuell suggesteth, that men through hardnesse of heart, and blind presumption; might fall into euill. If you find that you stand in the sauing grace of Christ, then you must examine your selfe, whether you haue not prouoked GOD, by negligent and carnall performance of Spirituall duty : as good stufte may bee marred in the making, so, the best duties, if our hearts bee not brought into GODS sight, and reuerently prepared in them, they are marred, being in such manner performed : yea, they displease God ; Cursed are such who do his work negligently ; vwho draw neare him with their heartes being farre off from him : many were sicke, many

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smitten with death for receiuing the Communion without reuerence, faith, & repentance, 1. Cor.

11. Examine your selfe, vvwhether you haue set your heart to loue the Lord Iesus, whom you belecue to haue shedde his blood, for you ; vvee say, Loue descends, it doeth not ascend : Parents tenderly loue Children, but Children loue not Parents in that degree ; It is most true, twixt vs and our heauenly Father, to whome our hearts beare too too cold loue, if the best of them bee examined. You had more neede to looke to this, it is so popular a disease. Finally, consider whether you haue not vsed the lawfull thinges of this life intemperatly ; whether you haue not neglected time, which is so precious ; whether you haue
not

in affliction.

not beene carelesse to see that those who are vnder your gouernment, should serue and feare the Lord. Consider I say, such like things, that you may finde what it is God would haue you amend. Euen as a medicine doth stirre vp naturall heate to fight with the sicke humour, which is to bee expelled by it; so the medicinable sorrowes that G O D doeth minister to his Children, doe stirre vp grace, to driue forth such corruptions spirituall, as G O D woulde haue remooued by them. In the third place, finding what hath beene amisse, you must know, that you cannot redresse it, vve cannot thinke a good thought; vvee can (like Children taken in faults) promise to doe no more, and be in them presently againe. Seeing

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then it is not in our strength, to take fruit by our crosses, further then God (vvho giueth will and deede) doeth worke it in vs ; wee must come to him, and pray him to make vs profite. Hee vvho will haue sinfull men ioyne instruction with correction ; yea vvho putteth into men this regard of dumb creatures, that hee will not strike a dogge, but hee will make him see, so well as hee can, what it is for which hee striketh him ; shall not hee instruct vs, when his hand is now vpon vs, for want of duty to him ? In vain should cold iron be beaten, did not fire soften it : in vaine should afflictions (which are G O D S hammer) strike on our heartes, should not God by his Spirite, which is compared to fire, both soften our hearts, and enlighten

in affliction.

lighten vs, to see our dueties
towards him. Wherefore good
Sister, seeke to God for this
Spirite of Christ, which may
make all sorrowes fruitfull vn-
to you, and beare you vppe,
that you sinke not in them:
For, as bladders swimme aloft
all waters, while they are filled
with winde, so doe wee aboue
all afflictions, while this Spi-
rite is with vs, to support vs
in them. If Physicke bee giuen
a body, and it will not worke,
it is an ill signe; if our infirmities,
vvhich are Gods potions to our
soules, if these moue not our harts
to turne from sinne, and seeke to
God for mercy in Christ, it is
a fearefull signe of a dead soule,
from which the life of God is
departed. The LORD giue
you vnderstanding in all things.

Y 4

Thus

Comfort and Instruction.

Thus wishing you true comfort,
both inward and outward,
I commit you to the
grace of God in
Christ Jesus.
Farewell.

Your loving Brother,

Paul Bayne.

Another Letter

GOOD Mr. D. I haue recei-
ued your Letters, wherein
the death of our friend, which be-
fore was coniecturall, is certain-
ly affirmed: as also the manner
of his death expresse. The lat-
ter doeth minister comfort for
the bearing of the former. For,
death is not a matter of so much
sorrow to the godly, as the gi-
uing of repentance vnto life e-
uerlasting, is matter of ioy and
gladnesse. The Lord graunt that
his death, and the great mortali-
ty which your eyes haue seene;
may be such reall sermons to vs,
that wee may bethinke vs of our
mortality, and turne our hearts
to wisdom, seeke to gaine the
time, which we haue heretofore
mispent, by taking all occasions

Y s

vnto

vnto good, and we haue vowed
great things in Baptisme, wee
haue professed our selues dead
with Christ, so that the Worlde
is crucified to vs, and wee vnto
the life of the world, which as
Saint *Iohn* expoundeth, doeth
stand in the sinfull pleasures, pro-
fits, and glory which the Chil-
dren of the Worlde embrace as
their portion. But alas, instead
of making this profession good,
we doe liue in the world, taking
in too freely and vnweanedly,
the pleasures of it, setting our
hearts on the profits of it, more
then expedient. We haue profes-
sed our selues in Baptisme, to be
aliue vnto God, (for as the dip-
ping or sprinkling of vs, doeth
seale our ingrafting into Christ
dying; so the coming forth,
or wiping the water off, doeth
seale

seale vnto vs this grace from God
and professe it (of our part) be-
fore him, the Angels, and the
Congregation, that we are passed
from death to life, euen a life
which is vnto God, and standeth
in knowledge, in righteousness,
in holinesse ; so that no longer,
now wee as the old men should
liue, but Christ Iesus should liue in
vs Now how dead are we in re-
gard of this life, who in the vse of
Gods manifold mercies, hath
care to shew forth the feare of
his name, the loue of holinesse,
to make manifest, that now he
is aliue with his head Christ
Iesus vnto God. The careles brea-
king of this couenant, hath cau-
sed all this so grieuous pestilence,
yea,, the Lord hath shewed how
true that is, euen in his owne
Children, many of whome hee
hath

hath taken away, yet so corrected them, that he would not remove his mercy from them, nor falsifie his truth: and therefore he hath giuen them repentance. And if God let you see this couenant, of yours, and the maine fayling in performance of it, you are blessed: Blessed are they that mourne (saith our Sauour) for they shall bee comforted; but, Woe to those that goe on laughing, for they, if they continue, shall wayle euerlastingly.

Your louing friend,
Paul Bayne.

Another

Another Letter.

M^r D. It pleaseth God still to let his hand hang amongst you, though he hath graciously abated his stroake, yea, very many places remaine infected, though many dye not of the infection: all which should teach vs both to remember that which is past, and to feare, in regarde of that which may fall out. For this is one ende why God doth not at a chop remoue the euils which annoy vs, that we might the better remember our sorrow past, and his goodnesse in our deliuerance. Againe, his hand doth houer often still about vs, that wee might feare before him, and meete him by repentance, in the way of his iudgement; least if that his patience
waite

waite on vs in vaine, our stroke
at length be redoubled : Truly
men are far from this, they think
that there is no feare, it had a
time to come, and must haue a
time to goe, and the worst is past;
but God liketh not such security,
yea he often causeth euill to meet
it, where the heart is blessed that
feareth all wayes, Wherefore good
Mr. D. doe you goe on in sor-
row, for manifold wants of du-
ty towards your God so graci-
ous, yea, accuse your selfe now, as
too little humbled vnder his
mighty hand, when such strength
of his wrath was reuealed. And
in these thoughtes raise vpp your
selfe to look vnto his free mercy
of Christ, which reacheth (tho-
row the merite of that bloud) to
the pardon of all our sinnes, yea,
to make vs, who are the children
of

of wrath, become the children of blessing, yea such blessing as doth follow vs in all our wayes. O that is a worthy sentence for all that haue escaped this hand, to thinke on; Goe thy wayes, sinne no more, that is, make not a trade of walking after your own eyes and hearts, least worse things befall. And this I will tell you, the practise of these things, though it restraîne a little mirth, which the Wise man calleth madnesse, yet it shall bring you to taste in your soule a ioy vnspeakable and glorious, such a reioycing, which the world cannot take from you.

Your louing friend,
Paul Bayne.

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